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ABSTRACT

This issue of the biannual "Syracuse University Library Associate Courier" is devoted to covering the world famous collections of adult and continuing education materials held by the Syracuse University Library. It contains five articles: "Laubach in India: 1935-1970" (S. Y. Shah) describes missionary and founder of Laubach Literacy International Frank Laubach's fight against illiteracy in India. "The Portfolio Club: A Refuge of Friendship and Learning" (Constance Carroll) describes a Syracuse University women's reading club that began in 1875. "Omnibus: Precursor of Modern Television" describes the development of that 1950 series and its attempts to set high standards. "The Adult and Continuing Education Collections at Syracuse University" (Terrance Keenan) provides a history and description of these major collections. "The E. S. Bird Library Reconfiguration Project" (Carol Parke) describes recent changes made in the Syracuse Library that has provided such a supportive environment for the Adult and Continuing Education Collections. (CML)

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# SYRACUSE UNIVERSITY LIBRARY ASSOCIATES COURIER

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ON THE COVER: An example of a chart used by Frank Laubach to teach Hindi. The first column contains pictures of common objects (from top to bottom: a mango, a shopkeeper, a padlock, a cherry-like Indian fruit, a man's ear, and a house). The second column shows how each object resembles the first letter of that object's name, which is given in the third column. The fourth column presents again for review samples of the letter with and without its attached vowel. (Chart courtesy of Laubach Literacy International.)

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# Foreword

IT WAS THE experiences of World War II that made me, along with others, realize that if peace were to be maintained we would need a more enlightened citizenry, more people qualified in the occupations and professions, and more understanding of the international scene. During the war it had become apparent that adults, under great pressure and in short periods of time, could learn how to rivet (Rosie the Riveter!), how to speak new languages, how to operate the machines of war, and how to become leaders. Clearly, adult men and women could learn 'new tricks'. They could acquire the knowledge and skills appropriate to peacetime. To help make this possible, I committed myself to the development of the field of adult education.

I have always felt that, if adult education were to be most effective, educators of adults would have to receive adequate preparation in the field and continue their own education in it thereafter. To do this they would need resources for learning. That is why in 1949 I began to develop a staff library for my colleagues at University College of Syracuse University. At first this 'library' comprised books and other materials I had used as a graduate student at the University of Chicago. More than forty years later, this now vast accumulation is known to adult educators throughout the world.

The first notable addition to our staff library included booklets published by the American Association of Adult Education and other items from the main campus library. One day, when I was in the Syracuse University Library, I met with Wharton Miller, its director, and told him I would like some materials on adult education for University College. He gave me a book cart and said, "Take what you like". This gesture foreshadowed the Library's ongoing support for developing the Adult and Continuing Education Collections and the willingness that scores of individuals and agencies have shown over the years to contribute time, materials, and money.

We began to collect in earnest at a time when adult education was undergoing rapid expansion. In the 1940s the field had been concerned primarily with agricultural extension, public school adult education, and general extension work in universities. But after World War II, millions of veterans went to college on the GI Bill, and adults in general became increasingly interested in developing their careers and enhancing their cultural understanding. As the field mobilized to turn out leaders who

could provide programs and scholars with a command of adult education theory and practice, adult education organizations and graduate programs burgeoned. After we had acquired the archives of a few major organizations, such as Laubach Literacy International, others followed. Syracuse University became known as a major repository for English-language records reflecting the history and development of adult education in the United States and, indeed, many other parts of the world.

ALEXANDER CHARTERS, Professor Emeritus
Syracuse University

# Preface

AMONG ITS special collections, Syracuse University Library houses a prodigious quantity of adult education materials, upon which four of the following articles draw. The University itself has been a leader in the field since the 1940s.

Some adult educators trace their history in this country as far back as Benjamin Franklin's Junto—a club begun in 1727 for discussion of politics and philosophy—through the first libraries, museums, newspapers, popular lectures, associations, and evening schools. However, the field was specifically defined in 1924 when the Carnegie Corporation added "adult education" as a category of philanthropy. Carnegie created the American Association for Adult Education in 1926 and, in 1941, gave Teachers College, Columbia University, a grant to support an Institute of Adult Education. The W. K. Kellogg Foundation, also acknowledging that people of all ages, not just children and youth, ought to be its beneficiaries, started offering grants for "continuing education" in 1939. Then, in 1951 the Ford Foundation established the Fund for Adult Education, which spent $45 million over ten years promoting liberal education for adults through such means as educational television and Great Books discussion groups.

These three foundations made the point that, for the good of society, the educational needs of adults should be taken seriously. More pragmatically, they promoted coordination among those agencies attempting to meet adults' learning needs and promoted the academic study of adult education. Since 1924 there has been a vast proliferation of educational offerings for adults and a corresponding rise in numbers of professional associations and graduate programs for adult educators.

Nevertheless, because of the field's enormous scope and diversity, adult educators have had quite a struggle finding a sense of common identity. The 1990 *Handbook of Adult and Continuing Education*[1] lists the following in its table of contents: public schools and community education, four-year colleges and universities, community colleges, the Cooperative Extension Service, armed forces, correctional facilities, public libraries and museums, federal and provincial adult education agencies, religious institutions, proprietary schools, and business and industry. Non-

1. *Handbook of Adult and Continuing Education*, ed. Sharan B. Merriam and Phyllis M. Cunningham (San Francisco: Jossey-Bass, 1990).

institutional and independent learning also fall within the field's scope. Although adult educators rarely agree on ultimate goals—is the field to promote individual self-realization or social transformation?—they certainly share a concern about adult learning. As research on adult learning advances, they also share a body of knowledge, and it is that which provides a basis for their professional identity.

Although Syracuse University had an extension division as early as 1918, William Pearson Tolley, Chancellor between 1942 and 1969, championed adult and continuing education and made it part of the University's ethos. According to Clifford Winters, a former vice chancellor and himself a leader in continuing education here, "Tolley was a great pioneer in the field. . . . At the end of World War II he saw returning veterans as a clientele to be served. Dealing with these mature and highly motivated adults was also great continuing education for the professors! Tolley was a visionary. Through his friendship with leaders at IBM, he established four off-campus graduate centers to train IBM scientists and engineers. Most people don't realize how radical this was for that time. To this day Syracuse has more graduates at IBM than does any other university."

During a recent interview, Chancellor Tolley said, "If you believe in education you believe in adult education. . . . Educators sometimes forget that we've got a whole nation of people of all ages who need to learn. . . . Our task," he said, "is to build up our students' self-confidence and desire to learn. . . . We're dealing with something sacred, something holy—the relationship between teacher and student."[2]

Chancellor Tolley admired the University of Chicago's adult education program.[3] "When I came to Syracuse in 1942 I realized that we could have a preeminent position in adult education, but only if we had a fine adult education library and a program that would give the field some dignity. We brought in people who had special training in adult education, including Cliff Winters and Alex Charters"—both from the University of Chicago.

Alexander Charters arrived in Syracuse in 1948. Chancellor Tolley, in his book *At the Fountain of Youth: Memoirs of a College President*, summa-

2. William P. Tolley, telephone interview with author, 12 March 1992.

3. The University of Chicago's first president, William Rainey Harper, had been a leader in the Chautauqua Institution. Founded in the 1870s, Chautauqua offered a variety of summer programs and correspondence courses for adults. When Harper came to Chicago in 1892, he established a correspondence division in the new university's extension department.

rized Charters' contributions: "In addition to the extensive program of University College, Charters assembled the world's largest library of materials in continuing education. He also established a strong graduate program leading to the doctorate."[4] Terrance Keenan's article supplies more information about Charters and the library.

Clifford Winters, who came to Syracuse in 1956, was also attracted to continuing education because that field "allowed one to experiment with different approaches; it broke the mold—the lockstep—of university higher education". As Dean of University College he set in motion a variety of public service programs, including the Humanistic Studies Center, the annual Community Leadership Conference, and the Thursday Morning Roundtable. This tradition of public service continues under the leadership of people he hired, including current Dean of University College Tom Cummings and Assistant Dean Lee Smith. A determined man, Dr. Winters apparently let nothing impede the educational process: In the early sixties University College undertook to train some 800 Peace Corps volunteers. It was a problem providing flexible transportation for one group of 200 staying at Skytop. So Dr. Winters bought 200 bicycles. Shortly thereafter, pictures of all these students on their way to class at University College appeared in the local papers.

To provide academic training in the field, the University in 1949 established an adult education graduate program, which has always been among the most prominent such programs in the country. That same year the School of Library Science (as it was then called) also offered a course on adult education and the library. In 1962 the School held a symposium on Librarianship and Adult Education. In the Foreword of the published proceedings Professor Antje Lemke asked, "What is the role of libraries in the face of twentieth-century demand for increasingly more—and especially more effective—adult education?"[5]

During Melvin Eggers' chancellorship, from 1971 to 1991, the University has supported many notable adult education programs, including the Maxwell Midcareer and Executive Training Program and the National Issues Forum. Through the efforts of Professor Roger Hiemstra, the adult education graduate program received in 1986 a large grant from the Kellogg Foundation to strengthen practice and research in adult education. A major focus of the Kellogg Project, which ended in

4. William Pearson Tolley, *At the Fountain of Youth: Memoirs of a College President* (Syracuse University Press, 1989), 139.

5. *Librarianship and Adult Education*, a symposium edited by Antje B. Lemke (Syracuse University School of Library Science, 1963).

August 1991, was the Adult and Continuing Education Collections. In collaboration with the Library, members of the Project processed an enormous backlog of materials and developed a prototypical system for computerizing archival research. The Project also made it possible for more than a hundred visiting scholars to carry out research in the Collections. Two of the following articles were written by these scholars.

"Laubach in India: 1935 to 1970", written by S. Y. Shah, an adult education professor from Jawarhalal Nehru University in New Delhi, describes Frank Laubach's efforts to combat illiteracy in India. During his study visits, Shah gathered his information from the University's extensive Laubach Collection and from interviews with the staff of Laubach Literacy International.

Constance Carroll is the author of "The Portfolio Club: A Refuge of Friendship and Learning". Currently an administrator with the New York State Education Department, she tells us about a local women's reading club that began in 1875—an example of noninstitutional adult education. As a visiting scholar, Carroll was able to examine the archives of the Portfolio Club, which were given to the George Arents Research Library in 1990.

"Omnibus: Precursor of Modern Television" traces the development of this 1950s television series, which was an early effort to set high standards for television as it developed. Kinescopes of the "Omnibus" show's first two seasons are preserved among Syracuse University's special collections.

"The Adult and Continuing Education Collections at Syracuse University" was written by Terrance Keenan, one of the Library's manuscripts librarians. In it the author provides a brief history of the Collections and describes their contents.

"The E. S. Bird Library Reconfiguration Project", written by Carol Parke, Associate University Librarian, describes major changes recently made in the Library. The Syracuse University Library has provided a supportive environment in which the Adult and Continuing Education Collections could develop and is itself a resource—perhaps our most important resource—for continuing education.

Mary Beth Hinton
Guest Editor

# Laubach in India: 1935 to 1970

BY S. Y. SHAH

DR. FRANK C. LAUBACH, missionary and adult educator, dedicated his life to the cause of literacy for development and world peace.[1] During his travels to 103 countries, he worked toward helping some 60 to 100 million people become literate.[2] In addition, he founded or helped found four literacy organizations, including Laubach Literacy International; wrote forty books on adult education, Christian religion, world politics, and culture; and co-authored literacy primers in more than 300 languages. He was awarded four honorary doctorates—one of them from Syracuse University.

Although Laubach worked in many other countries, it is said that his heart was always in India, with her massive problem of illiteracy. He played a vital role in laying the foundations of Indian adult education, and his "each one teach one" approach continues to be used there.[3] This paper, which draws on the Laubach Collection in the George Arents Research Library at Syracuse University, describes his contribution to India.

Laubach meticulously kept copies of all his letters, speeches, notes, and diaries. These, along with organizational records from Laubach Literacy International, fill 459 boxes on the Arents Library shelves. Fifty-eight contain materials related to adult education in India between 1935 and 1970. Of special interest among these is Laubach's correspondence with Indian leaders Mahatma Gandhi, Jawaharlal Nehru, Indira Gandhi, and the poet Rabindranath Tagore.

Laubach went to India in 1935 and continued his involvement in that country until his death in 1970. His professional association with India fell into three phases. From 1935 to 1947, when India was a British colony, Laubach worked primarily as a Christian missionary. Then, from 1948 to 1955 he acted as a literacy consultant to the newly independent government of India. Finally, from 1956 to 1970, Laubach visited India

1. Born in 1884, Frank Laubach was educated at Princeton and Columbia Universities. After receiving a doctorate in sociology in 1915, he started his career as a Congregational missionary in the Philippines, where he became interested in literacy.

2. David E. Mason, *Frank C. Laubach: Teacher of Millions* (Minneapolis: T. S. Denison Co., Inc. 1967), 83.

3. Although the contents of the primers and the methods of teaching and evaluation have evolved since Laubach's time, the basic "each one teach one" approach remains the same.

THE INDIAN UNION 1960

as a representative of his nongovernmental organization, Laubach Literacy and Mission Fund.

## FIRST PHASE: 1935 TO 1947

At the time of Laubach's arrival, there were 325 million illiterate adults in India. According to the 1931 census, only eight percent of the Indian population was literate. Though the literacy rate among men was



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fourteen percent, it was only two percent among women. With the exception of the state-supported adult literacy campaign launched by the government of Punjab in 1921, there had been hitherto no other concerted efforts to eradicate illiteracy in the country. However, local organizations, philanthropists, and missionaries had established a great many night schools. They used the methods and materials of formal primary schools, though a number of adult educators were using more innovative methods.

Laubach first came to India at the invitation of missionaries, one of whom, Dr. Mason Olcott, had learned of Laubach's work while visiting the Philippines in 1934. "These men," Laubach noted, "expressed their eagerness for me to come to India, though one of them warned me in his letter to expect a task about equal to shovelling the Himalayas into the Indian Ocean".[4] During the nineteenth and early twentieth centuries, the Christian missionaries of British India had established literacy programs to enable church members to read the Bible in their own languages. However, as the teaching process under their auspices took almost three years, they were eager to find a quicker means of instruction.

In January 1935, Laubach departed for India. On the boat he and two assistants, an American missionary and a Hindu gentleman, "with tireless zeal" tried to develop lessons in Hindi like those Laubach had used in the Philippines. He wrote:

> I knew the first day that we could never make them as easy as our Moro charts, for whereas the languages of the Philippines have less than twenty letters, Hindi has fifty-one letters—and each vowel is written two ways, making sixty-four forms to be learned. And that is not all, for many letters are applied together, so that the total number of letter forms to be learned is over one hundred. My heart failed me.[5]

Laubach considered sailing past India, "defeated without a fight", but was persuaded by his Hindu friend to continue. Eventually, they decided to divide the Hindi letters into groups having similar sounds, then to create lessons based on key words that used letters from each of those groups.

During his ten-week visit, Laubach also managed, with various assistants, to prepare experimental lessons in Marathi, Telugu, Tamil, and Urdu.

4. Cited in S. Y. Shah, ed., *Foundations of Indian Adult Education: Selections from the Writings of Frank Laubach* (New Delhi: Jawaharlal Nehru University, 1990), 62.
5. Ibid., 63.

> It was an unforgettable experience to visit village after village where not a soul could read and to see the pathetic eagerness with which men and women learned and taught one another, crowding about the great bright Mazda lantern as far as its rays would reach.[6]

Laubach's ambitious goal was to make all of India literate. Among the obstacles he faced was the fact that there were 226 Indian languages, most of which were basically two languages—in that the spoken and written versions followed separate traditions of phrasing and vocabulary. Even young people who had learned to read in school often lost their skills after returning to their illiterate villages, where there was nothing to read and where the educational gap between illiterate parents and school-going children tended to threaten family unity. Further, during the rainy season people were too busy working in the fields to study, and during the dry months they were exhausted by undernourishment and temperatures up to 120 degrees in the shade.

Between 1935 and 1939, Laubach made four literacy tours through India. In each village he visited, he spent a week or two developing primers with the help of local literacy workers, linguists, an artist, and a writer who could prepare text in simple language. Although he did not know all the languages he prepared lessons in, by using an interpreter he was able to learn enough about the structure of each language to recommend a suitable approach.

In between these visits he directed forty literacy conferences at which he learned about instruction methods being used by other educators throughout the country and, with them, formulated new methods. Many variations and combinations of the "key word method" and the "story method" were in common use. The key word method began by dividing the components of written words into their phonetic symbols before teaching whole words. In contrast, the story method first presented words in sentences that combined to tell a story. The phonetic symbols in that case would be taught incidentally.

Laubach was greatly influenced by Professor S. R. Bhagwat's innovative demonstrations of the resemblance between the shapes of letters and of familiar objects. Laubach himself developed the technique of teaching by using charts based on this idea. In such a chart, a picture of a snake in the shape of an *s* might be used, followed by the word *snake*.

Because Laubach considered literacy to be a national concern, he dili-

6. Ibid., 67.

Laubach teaching. (Photos in this article courtesy of Syracuse University Library.)



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gently sought the interest of important national leaders. In 1935, for example, he paid a visit to Gandhi to show him a recently completed reading chart in the Marathi language. This is Laubach's account of their meeting:

> He was sitting on the floor and I sat down cross-legged in front of him and unrolled the Marathi chart. He took a look at it for a moment, then looked up and said to my amazement: "I doubt whether India should become literate." "You are the first person I ever heard say that," I said, hardly believing my ears. "What do you mean?" "The literature you publish in the West [said Gandhi] is not fit for India to read. Look at what you are writing and selling us on any railway stand. . . . I gave my son a Western education, sent him to England to finish his college work. He learned to drink whiskey and be lazy, and now he will have nothing to do with his father. I am worried about what Western education will do for all India. . . . Many of the greatest benefactors of the human race have been illiterate—Mohammed, for example." . . . "Mr. Gandhi," I said, "you are right about all these points. But on the other hand, millions of us admire you and have read your books with great blessings. If you had not written these books and if we had not learned to read, we should have never heard of you." Mr. Gandhi dropped his head and said meekly: "I think I should have done a little good." . . . "I do believe in literacy for India," he said at last. "Indeed I have probably been instrumental in teaching thirty thousand indirectly myself. But far and away the largest question for India is to feed her hungry multitudes." "That," I said, "is exactly why India needs to become literate. A few educated leaders cannot lift the masses above hunger until they can read and so can learn how to lift themselves. All over the world illiterates have been victims of educated scoundrels who keep them in debt all their lives, and literacy is the only road I see to their emancipation."[7]

Interestingly, four years later Gandhi wrote:

> I am converted, and now believe that literacy should be required for the franchise. If each one of us will teach one illiterate, we can make India literate in no time![8]

7. Ibid., 48.

8. Cited in Karen R. Norton, ed., *The Frank C. Laubach Heritage Collection: Man of Prayer* (Syracuse: New Readers Press, 1990), 17.

In 1937 Laubach also visited Jawaharlal Nehru, who afterwards wrote to him:

> I am greatly interested in the literacy movement which is gathering momentum in India. With your great experience in the liquidation of illiteracy, this movement should derive great profit by your cooperation. I hope that the Provincial Governments in India, who are pushing this literacy campaign, will take full advantage of your expert knowledge and experience. . . . [9]

Enthusiasm from such quarters gave respectability to Laubach's programs and helped create a climate conducive to literacy efforts throughout the country. He himself kept a high profile, making public speeches about the importance of literacy. During the 1930s, his chief contribution to India was "to goad her on to efforts tireless and unsatisfied, until at last the solution was found".[10]

The sociopolitical developments in India between 1937 and 1939 also favored Laubach's work. In seven provinces of British India, the Indian National Congress Party had come into power with the top priority of eradicating illiteracy.[11] Since most of the Congress leaders were already familiar with the literacy work of Laubach, they extended full cooperation to him. He received both political patronage and official support and had the satisfaction of witnessing the success of his efforts. However, he saw them as the foundation of a much more comprehensive literacy program, which he had begun to plan.

Unfortunately, the outbreak of World War II and the downfall of the Congress Ministries in 1939 interrupted Laubach's work and kept him out of the country. Although many Indian missionaries continued to promote literacy, the attention of the Indian leadership focused on the struggle for independence, and literacy programs were allowed to dwindle to insignificance during the 1940s.

## SECOND PHASE: 1948 TO 1955

With the emergence of India as an independent democracy, literacy

9. Cited in Shah, *Foundations*, 92.

10. "Report on Adventures in the Campaign for Literacy in India (1936–37)", p. 8, Box 246, Laubach Collection, George Arents Research Library, Syracuse University (hereafter cited as the Laubach Collection).

11. On the Congress ideology and the Congress Party's role in the literacy campaign, see S. Y. Shah, "Study of Mass Literacy Campaign in Bihar, 1938–89", *Journal of Education and Social Change* 3, no. 1 (1989): 6–7.

became an important concern of the government of India. Since as early as 1937 the Congress leadership under Mahatma Gandhi had made it a priority, literacy was taken up with renewed vigor when the Congress Party came to power after the independence. As the Indian leaders were already familiar with the work of Laubach, in March 1949 they invited him to help the government of India conduct a nationwide literacy campaign. Sadly, for lack of funds and a suitable infrastructure, the campaign never took place.

In the course of his three-week visit to Madras, Calcutta, Nagpur, Delhi, and Amritsar, Laubach addressed twelve adult education conferences and helped several regional literacy teams to revise their earlier primers in Marathi, Tamil, Telugu, Kannada, Malayalam, and Hindi. In addition, he trained fifty people in the preparation of post-literacy materials and worked out a plan for a weekly digest for the neoliterate. His public speeches at that time, filled with the patriotic and Christian exhortations common to his day, inspired the public to a new enthusiasm for literacy work:

> In the bosom of India are resources sufficient to change poverty into abundance if we can learn how to utilise these resources for the welfare of mankind. . . . I believe that there is enough patriotism now in India for every person who has learned to read to teach somebody else at home at a convenient hour. If the literate people will regard themselves as soldiers in a vast campaign against India's enemy number one, you can get India taught. . . . The greatest interest of the Indian Government to liquidate illiteracy presents the Christians . . . an opportunity to reveal their passion to help other people.[12]

Between 1952 and 1953 Laubach worked as a literacy consultant for India's national Village Development Project, which was funded by the Ford Foundation and the United States Agency for International Development. The nation was divided into blocks, each of which contained 100 villages. Each block had a resource center with technical experts to advise villagers on practical matters including agriculture, health, and literacy. For this project, Laubach guided Indian adult educators in the development of literacy materials and methods, imparted training to literacy workers, and developed a five-year plan for making India literate.[13] According to this plan, a Central Literacy Office within India's

12. Speech delivered on 26 March 1949, Box 119, Laubach Collection.

13. See *How It Can Be Done: A Suggested Plan for a Nationwide Attack on Illiteracy in India* (Maryland: Koinonia Foundation, 1953).

New readers with circulating "tin can" libraries. In 1953 the literacy center at Allahabad appealed to America for money. Twenty-five dollars would buy a tin trunk containing a Coleman lamp and 100 simple books. Thousands of American people and churches financed these libraries for villages where people were learning to read. The Arents Library holds samples of these portable libraries.

Ministry of Education would coordinate literacy efforts throughout the country and provide literacy programs with training and materials. The goal of the plan was to make the whole country literate by 1972.

During this period Laubach also established three centers for literacy journalism (writing for new readers) at Hislop College in Nagpur, Isabella Thoburn College in Lucknow, and Agricultural Institute in Allahabad, and helped establish five social education centers in India for training villagers to be literacy workers. One of Laubach's major contributions was the development, for the neoliterate, of a popular series of readers, *Anand, The Wiseman*, about a small farmer and his wife Revati. Laubach wrote about the readers as follows:

> The Anand graded course teaches only ten new words a day, and repeats them at least five times so that the student memorizes them as sight words. . . . Each chapter teaches the villager

> some new secret which will enable him to have better health, raise better crops and live a happier and more useful life. The contents were all suggested by health and agricultural and home economics experts. . . . These are not written in the form of advice; people do not like to read sermons. They are woven into a story about Anand the wise man and his adventures in reading and applying his knowledge. Experience shows that the villagers are intensely fascinated with these books. . . . They say, "If Anand could do that, I can too."[14]

The *Anand Second Reader* had forty chapters, with titles such as the following:

Anand's Wife and Her Neighbour
Anand Reads About Itch and Flies
Anand Makes a Latrine
Anand Learns to Grow Better Crops
Anand Gets Seeds from the Government
Anand Reads How to Make Sore Eyes Well
Revati Learns What to Feed a Baby
Revati Reads How to Make Tomato Chatni
Revati's Daughter Has a New Baby
Anand Buys a New Plough
Anand Plants Fruit Trees
Importance of Vaccination
Anand Reads About a Safe Well
Anand Reads About Malaria
Anand Reads How to Kill Mosquitos
Anand Learns How to Raise Better Chickens
Anand Reads About Leprosy
Anand Reads That India is a Republic.[15]

### THIRD PHASE: 1956 TO 1970

Laubach had clearly distinguished his role as an official literacy expert from his activities as a Christian evangelist. However, because a vocal group of Indians had begun to brand all missionaries and Americans as anti-India, when Laubach wished to return to the country to resume his literacy activities, some of his Indian colleagues discouraged him.[16] Nev-

14. Shah, *Foundations*, 223.
15. Ibid., 231.
16. Welthy Fisher to Laubach, 15 March 1956, Box 5, Laubach Collection.

ertheless, he was eager to follow up his work in India. In 1956, he made a short visit and discussed, with leaders of the South Indian Adult Education Association, starting a new training center in South India on the pattern of the center in Allahabad called Lucknow Literacy House.[17]

By the mid-1950s, the new government policy of encouraging Indian nationals to take over missionary work within the country dissuaded Laubach from becoming too involved with adult education in India. At the same time, Laubach himself established a nongovernment organization, Laubach Literacy and Mission Fund, and directed his efforts toward other parts of the world. Nevertheless, he continued to provide professional and financial support to Indian adult educators and adult education institutions from outside. When Dr. A. K. John, an Indian adult educator trained in the United States, set up an adult education center in Kerala in 1958, Laubach extended financial support to him through the Laubach Literacy Fund, which continues its support even today.[18] In subsequent years, Laubach Literacy collaborated with the Bengal Social Service League in the preparation of literacy materials and sponsored training of literacy teachers in Calcutta.[19] Laubach was also instrumental in providing a grant (U.S. $10,000) to the building fund of the Indian Adult Education Association and in helping a number of Indians to acquire training in literacy journalism at Syracuse University.[20]

During the 1960s Laubach made his last two trips to India, primarily to provide professional support to Dr. A. K. John's social education center and to the Bengal Social Service League. Moreover, he met with the top officials of the government of India to discuss the expansion of Indian adult education programs.

## LAUBACH'S ABIDING INTEREST IN INDIA

Although Laubach's involvement with adult education in India declined over the years, his concern for that country's problems continued till his death in 1970. A variety of factors sustained his interest, including his great admiration for several Indians, especially Mahatma Gandhi. He wrote:

> I believe that Jesus Christ left his heart in Gandhi and in Gand-

17. Laubach to Paul Means, 11 February 1956, Box 5, Laubach Collection.

18. See "Project Overseas: India", Box 247, Laubach Collection. See also Boxes 9, 79, 277, 330, 358, 413.

19. "Report on India", Box 215, and "India: General", Box 246, Laubach Collection.

20. See Laubach's correspondence with S. C. Dutta and others, Boxes 80, 82, 84, Laubach Collection.

hian followers as truly as Christ in the best Christian missionaries. It seems to me that we ought to love and work with those self sacrificing people.[21]

Rabindranath Tagore's poetry was written in the common spoken language of Bengali, a fact that helped it become accepted as a written language. Fascinated both by Tagore's educational philosophy and his spirit, Laubach wrote in his diary:

> God! What is man's best gift to mankind? To be a beautiful soul. . . . That is what I learned as I looked upon the face of Tagore and listened to him. . . . His beautiful face reminds me of Moses.[22]

Wherever he came across dedicated missionaries and literacy workers, he was inspired. The work of Vinoba Bhave with the poor and landless workers greatly appealed to Laubach. In the early 1950s, Bhave walked 10,000 miles throughout India asking large landholders to give up some of their land. In this way he acquired four million acres for the poor.[23] Laubach devoted a full chapter to Gandhi and Bhave in his famous book *The World Is Learning Compassion*.

Laubach also recognized India's political importance. Citing India's size and strategic location, he cautioned the United States Government that "we dare not lose India if we expect to help Asia live in peace".[24] He believed that if America did not help the newly emerging democratic countries like India to solve the critical problems of illiteracy and poverty, they might opt for communism.[25] Remembering that India's two communist neighbors, China and Russia, had eradicated illiteracy, Laubach was eager to prove that another significant country like India could achieve literacy in a "democratic and non-coercive manner".[26] He wrote:

> There are two races in which everyone . . . is a contestant. The first race is between literacy and the world's growing popula-

21. *World Literacy Newsletter* 6, no. 2 (7 March 1952).

22. Frank C. Laubach, *Learning the Vocabulary of God: A Spiritual Diary* (Nashville, Tenn.: The Upper Room, 1956), 9.

23. Norton, *Heritage Collection: One Burning Heart*, 21.

24. Laubach speech of 11 June 1953, Box 139, Lit Lit no. 402, Laubach Collection. See also Laubach to Thomas B. Stanley, 21 July 1963, Box 3.

25. See Laubach address of 27 September 1957, Box 113, Laubach Essays 2, pp. 8–10, Laubach Collection.

26. Dr. P. N. Kirpal (Former Secretary, Ministry of Education, Government of India) audiotape interview with author, 30 January 1989, New Delhi, India.

In this graduation ceremony, Laubach awards a diploma to a young woman who has completed her primer.

and lean upon their powers of synthetic reasoning to assist memory. Our experience shows daily that adults can be taught letters and syllables through various memory devices, and when they know these, they can pronounce all the words they have used in their spoken vocabularies. Most children cannot do this....

Not only can the teaching of adults be much swifter and easier than the teaching of children, but it must be so. Children are compelled to attend school. But in most countries adults only study voluntarily. They must be captured and kept by a sense of achievement. If they fail to progress rapidly, or if they find the course too hard, they will drop out of the class....

The subject matter of a lesson must not only remain within the vocabulary of the adult and consist of grown-up material. The lesson must also be built so that the adult student can take the lead as soon as possible, for he does not like to follow long. There must be the fewest possible words on the part of the teacher and



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> tion. . . . Literacy is losing the race with population. . . . But there is another race which we are losing. . . . This is the race with communist mass education.[27]

Laubach did not try to make India Christian. Following a hectic schedule of travel, literacy workshops, and conferences, it would have been difficult for him to engage in actual religious proselytization, which requires sustained efforts and close contact with the masses. He was too restless and busy to have stayed in one place for long. But, more importantly, he wanted people to think of Christianity in terms of loving service rather than doctrine: "We do not want to be thought of as enemies of any other religion but as lovers of men".[28] To him literacy was an avenue of service to God. It would seem that his concepts of Christianity and literacy were linked, that they reflected a broader concern for values like love, individual freedom, and service to humanity.

## LAUBACH'S ACHIEVEMENT

Laubach enjoyed giving instruction to illiterate adults, and he often stated that he was prepared to forego his food in order to teach them as it gave him more satisfaction. He emphasized the spirit above the technique:

> The teacher needs something besides technical perfection, he needs a warm heart. He must call upon all the resources of refinement and courtesy. He must make the experience of learning thrillingly delightful. There is never a frown, nor a rebuke, nor a yawn, nor a gesture of impatience. . . . Of all things, what the humble, ignorant people of the world want most is to have some hitherto undiscovered ability revealed in them. If you find an uncut diamond in a man, he will die for you.[29]

In addition to good will, considerable thought and preparation went into Laubach's teaching. Indeed, the materials were tested and refined until they were clear enough for nonreaders both to learn and to teach to someone else. He also carefully observed and took into account the ways in which adults learn differently from children:

> Children do little synthetic reasoning and do not lean upon judgement to assist their memories. Adults reason constantly,

27. Frank C. Laubach and Robert S. Laubach, "Are We Losing Both Races in Adult Literacy?" Laubach Collection, Box 113, p. 1.

28. See "Laubach Memorabilia, 1979," p. 3, Laubach Collection, Box 126.

29. Shah, *Foundations*, 99–100.

> the greatest possible activity on the part of the student. Nothing so annoys an adult as for the teacher to get in his way.[30]

With each new reader giving instruction to at least one other person, the rate of literacy increased exponentially. The Indian census revealed that between 1911 and 1931 there had been five million new literates. However, as a result of the literacy campaigns that occurred between 1931 and 1951, there were thirty-six million new literates. Ninety percent of them had used methods and materials prepared by Laubach and his team.[31]

The work of Frank Laubach is continued today by Laubach Literacy International, which has its headquarters in Syracuse. The organization sponsors literacy and community development programs in Africa, Asia, Latin America, and North America. The adult literacy programs help individuals and communities solve problems of family health, income, sanitation, housing, and the environment. Such programs currently exist in 17 countries and benefit some 200,000 individuals.

Laubach was one of the most innovative and enterprising, as well as practical, twentieth-century educators of adults: a prolific writer, efficient trainer of literacy workers, and successful builder of literacy organizations. He had tremendous faith in the intrinsic power of literacy to solve the problems of hunger and poverty; in championing this cause, he tapped religious, philanthropic, and secular resources.

Literacy for self-reliance, literacy for equality, literacy for dignity seem to be the three cardinal points of Laubach's adult education philosophy. In a deeply serious manner, he pursued his mission till the end of his life. When he died, there was an incomplete manuscript on his typewriter, which read in part: "We cannot feed all the hungry people of the world. But we can teach them to feed themselves."[32]

Note: This is a revised and enlarged version of a paper presented at the Second Visiting Scholar Conference on the History of Adult Education, held in March 1990 at Syracuse University. Grateful acknowledgments are due to the Syracuse University Kellogg Project, which funded the study, and to Dr. Robert S. Laubach, son of Dr. Frank Laubach, who kindly granted permission to quote extensively from his father's papers.

30. Shah, *Foundations*, 182–184.
31. Norton, *The Heritage Collection: Teacher*, 211.
32. Robert S. Laubach, *The Vision Lives On*, (Syracuse: New Readers Press, 1984), 45.

# The Portfolio Club: A Refuge of Friendship and Learning

BY CONSTANCE CARROLL

A CALLING-CARD case of white suede, embossed with the monogram "PC", lies among the manuscripts in the George Arents Research Library for Special Collections at Syracuse University. In the late nineteenth century, a middle-class lady might have carried a case like this, opening it to present her card to a servant before engaging in that genteel ritual known as the social call. But the monogram on this case, with its finger smudges and matted nap, stands for Portfolio Club, a women's study circle founded in 1875 in Syracuse, New York. The case contains not calling cards, but two tiny, gilt-edged booklets that bespeak a more intellectual intention: one booklet provides a historical overview of the Club's first twenty-five years; the other outlines the Club's presentation topics for 1900–01.

In 1991 the Portfolio Club still thrives. Despite the social upheavals of our century—especially the evolution of the role of women—the Club has maintained its intellectual vitality, while preserving a quality of graciousness that reminds one of a time long past. In 1990 the Club gave Syracuse University its archives from its founding through 1978.

The Club began in October 1875[1] in the aftermath of a conference held at the Wieting Opera House[2] in Syracuse by the Association for the Advancement of Women. Founded in 1873, the Association sought "to discover practical methods for securing for women higher intellectual, moral, and physical conditions for the purpose of improving social and domestic relations".[3] It had its roots in an ideology that has since been

1. In the Club's minutes for 1974–75 is a poem by Bette Maltby, excerpted here, that characterizes those times:

> Societies for women then were virtually unknown
> For they were just emerging from the home
> Which had held them tight, not allowed to roam,
> Their intellects ignored, talents obscured,
> "Rights for Women" was just beginning to be heard.

2. The Wieting Opera House was a cultural center in Syracuse. The building, which faced Clinton Square, was rebuilt three times after being destroyed by fires in 1856, 1881, and 1896. In 1930 it was demolished.

3. Deborah Pickham Clifford, *Mine Eyes Have Seen the Glory* (Boston: Little Brown, 1979), 201.

Mrs. W. H. Niven (Miss Amelia L. Didama), the first president of the Portfolio Club. (Photos in this article courtesy of Syracuse University Library.)

labeled domestic feminism.[4] Unlike the contemporary women's suffrage movement, domestic feminism emphasized women's nurturing, intuition, and sensitivity. According to this view, women were the moral guardians of the home. Whereas the suffrage groups rejected this traditional image of women, the Association encouraged women to build on it by forming groups to strive for the betterment of themselves and society.

The conference attracted women from various parts of the country. Speakers included Antoinette Blackwell, a physician who discussed women in the medical profession, and Julia Ward Howe, author and reformer, who urged her listeners to establish voluntary groups for self-culture in which they could pursue "whatever study or course they considered important to the times or to themselves".[5] One young Syracuse woman later wrote, "The congress was not intended to be a gathering of

4. Daniel Scott Smith, "Family Limitation, Sexual Control, and Domestic Feminism in Victorian America", *Clio's Consciousness Raised*, ed. Mary Hartman and Louis W. Banner (New York: Harper and Row, 1974).

5. Bette Maltby and Preston Mitchell, *Portfolio Club, A Goodly Heritage: 1875–1975* (Syracuse: Hall and McChesney, 1975), 6.



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radicals [i.e., suffrage supporters], but of awakened and intelligent minds: a preparation for tackling greater issues".[6]

This was an era in which middle-class women began to have enough leisure for such pursuits. Because of the influx of immigrants, many of them had domestic servants to cook, clean, wash, iron, and sew. The wife, as female head of household, still had to supervise the help, plan the daily menus, manage the household finances, take care of the children, and attend to elderly relatives residing with the family. Even so, she now had more time to devote to social causes and self-development.

Not long after the Association conference, nine Syracuse women met "to effect the organization of a society for more thorough culture and education in art".[7] These women were young, single, white, native-born Americans who came from rather affluent families associated with Syracuse University and with the city's manufacturing companies, banks, law firms, and churches. Although they had not gone to college, they had all attended private sketching and drawing classes taught by a public school art teacher, Mrs. Mary Dana Hicks, a woman described as "an inveterate scholar who never considered her education complete".[8] She had encouraged them to attend the Association conference, and it was she who proposed they form a club to study art history under her tutelage. Appropriately, they chose the name Portfolio Club.

In 1900 a Club historian wrote:

> Without a doubt the spirit of the times would have been against any other subject as dangerous or revolutionary. There was a great apprehension lest such young women should become strong-minded. They could study art without stepping over the bounds.[9]

Although a departure from traditional domestic concerns, art was considered an appropriate area of study for women because it made them better able to enhance the aesthetic quality of their homes.

Members held meetings at each other's houses on Monday afternoons, because they had fewer social engagements on that day. In the late nineteenth century, mothers and daughters spent considerable time making the social calls necessary to maintain their family's status. But on

6. Ruth Huntington Sessions, *Sixty-Odd: A Personal History* (Brattleboro, Vt.: Stephen Daye Press, 1936), 98–102.

7. L. P. Brown, *The Portfolio Club Our Fifty Years: 1875–1925* (Syracuse, 1925), 7.

8. *Goodly Heritage*, 7.

9. *Our Fifty Years*, 9.

Mondays the young women were free to pursue their own interests, while their mothers spent the day "directing those who washed the clothes and scrubbed the floors and polished the kitchen coal range".[10]

Mary Hicks and the original nine members developed the early programs. However, they sought the expertise of Julia Ward Howe in setting up administrative aspects of the Club. She corresponded with them, as she had with other newly formed women's clubs, advising them on the creation of a constitution, by-laws, and an organizational structure. Within three years the Club, stating its goal to be "aesthetic culture", applied for and received a Certificate of Incorporation from the State of New York.[11] "So bold was this venture", wrote a Club historian, that "letters of inquiry came from many places . . . asking for the Club's actions and successes (if any), for Portfolio was a kind of Santa Maria on the sea of discovery to the new world of woman's future".[12]

The meeting cycle began in early October and ended in late March. A typical early meeting began in mid-afternoon with a reading on art history, followed by discussion. Two members would then read essays they had written, often using reproductions of art works to illustrate their topics. There would be an interval of music, played by members, and refreshments.

"With the ardor of youth", wrote Mrs. L. P. Brown, "the Portfolio Club took itself very seriously and members in the early days were promptly notified of all short comings".[13] The Club imposed fines—five cents for being tardy, ten cents for being absent, and five dollars for not presenting an assigned paper. Mrs. Brown added, "Men are rather inclined to smile at us for this feature of our Club life and we can scarcely blame them. Fancy a man voting to impose a fine upon himself!"[14]

Mrs. Hicks created a curriculum based on a text by the German art critic Wilhelm Lübke, which was enforced for ten years by Club presidents. The women studied art history terms and pronunciation, the biographies of artists, and six areas of art criticism: invention, composition, design, chiaroscuro, color, and expression. For the first few years, members were required to prepare abstracts at the end of each year's program. This procedure was later abandoned in favor of an annual quiz that tested their comprehension of the material presented. These examina-

10. *Goodly Heritage*, 8.
11. Certificate of Incorporation, 27 February 1878, Portfolio Club Papers, Box 1.
12. *Goodly Heritage*, 8.
13. *Our Fifty Years*, 8.
14. Ibid., 8.

7. Titian-[illegible] ... Where the principal [illegible] of that school? Influenced by what fellow artist? Whence did he seek inspiration? How may his works be [illegible]? Give examples? [illegible] ... What may be said of his followers? [illegible]

8. [illegible]-ates? How may his works be divided? [illegible] Was his influence extended? A poem of his life by whom? [illegible]

9. Paul Veronese-[illegible]? His masterpiece? [illegible]

10. Correggio-[illegible]? What his merits? Was he successful? [illegible]

11. Domenichin-[illegible]? Why did he leave Rome? His masterpiece? [illegible]

12. Guido Reni-[illegible]? Disposition? His characteristics? His masterpiece? [illegible]

13. Salvator Rosa-[illegible]? How was his youth spent? How [illegible] influence his landscapes? [illegible]

14. Who was the father of modern painting in the North? How did he compare with contemporary Italian artists? Why was painting slower of development? [illegible]

15. Hemling-[illegible] ... [illegible]

16. [illegible] ... [illegible]

17. [illegible]-ates?

Page from an examination dated 22 April 1885.

23



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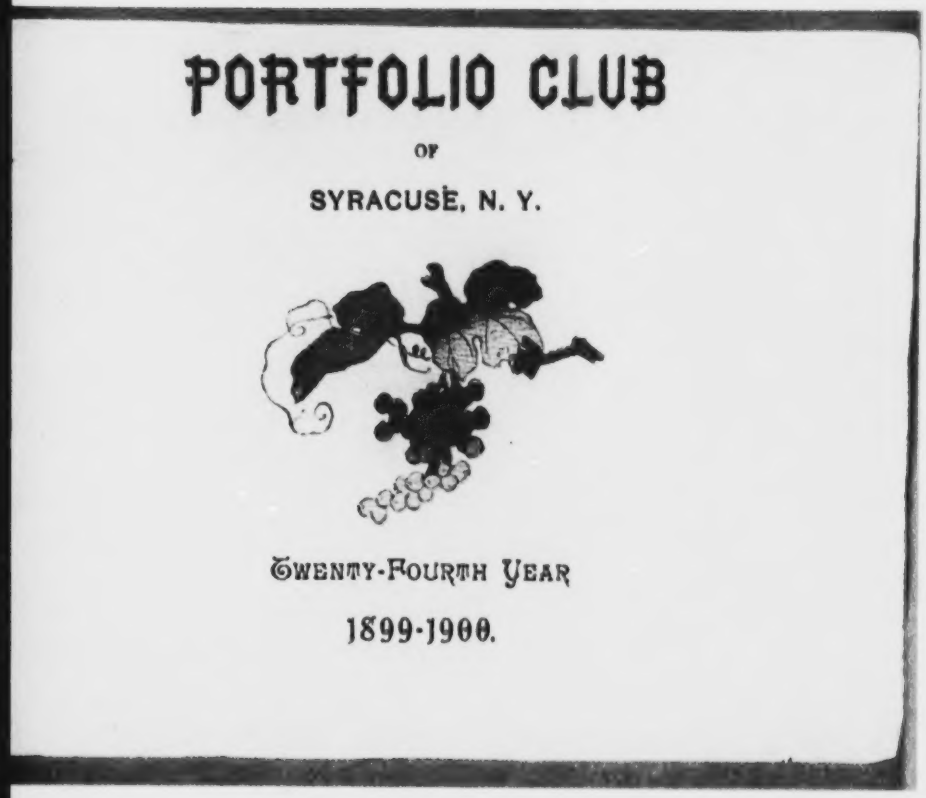
Illustration from the program for "Japan, the Sunrise Empire".

tions comprised seventy to eighty-five short questions (with subquestions) that demanded good memory skills, the ability to compare and contrast artists' styles, and an overall understanding of the year's art history program. The examinations were four or five pages of typed legal sheets attractively tied together with ribbons.

Although the tests were pleasing to look at, preparing for them was not, apparently, as pleasurable. One member observed that "between the examinations and the rigors of studying art history during the Club's first ten years, the Portfolio Club nearly expired".[15] In her account of

15. *Our Fifty Years*, 12.




Title page from the program "Japan, the Sunrise Empire".

the early years, Mrs. L. P. Brown recalled that some members couldn't remember the material no matter how many notes they took, and others

> were so busy in the spring with their house cleaning and dress making that they were really forced to forego the quiz. . . . None of us original members were college-bred and you later members who have had the higher education can never know what Mrs. Niven [the 1881–82 president] endured in trying to pull us up to your plane or what it cost us to be thus pulled.[16]

16. Ibid., 12–14.



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During the ensuing years, a "storm of conflicting opinion" about whether to continue studying Lübke grew:

> Now Lübke's History of Art is no doubt perfectly authentic, but so, you know, is the unabridged dictionary. We read Lübke meeting after meeting, administration after administration; and I must say, to put it mildly, that we didn't find him madly and absorbingly interesting.[17]

The president for 1886–87, Miss Hattie Curtis, "with leave from no one at all",[18] announced that the Club would now study the history, geography, government, and culture of England. It was as though, having dropped their crutches, they realized they could run. Thereafter, each president-elect was allowed to choose a topic for the following year. Having acquired a taste for "travel", the women successively studied Germany, Russia, France, Spain, America, Scotland, and Holland.

The president would develop a syllabus and a list of recommended readings, and assign to each member a paper topic. In delivering their papers,

> some chose to develop their material pedagogically, some with humor, some in the manner of a story teller. . . . some waxed poetic, some delivered their theses without benefit of notes. . . . Whether the papers were too long or too short, each member [was] assured of an appreciative hearing . . . [19]

The annual program booklet became the signature of each president. The program for Scotland pictured a hand-painted thistle. Others featured architectural drawings, Gibson girl-type sketches, and paintings of foreign flags. In 1899–1900, the president's topic was "Japan, the Sunrise Empire", and she commissioned rice-paper booklets with hand-tinted drawings and paintings to be done in Japan. Considerable time and money from membership dues were expended on this exquisite piece of artwork.

On the twenty-fifth anniversary of the Portfolio Club, each member received the suede calling-card case with the monogram "PC". The program for 1900–01 was "Popular Questions of the Day". The assigned topics and presenters' names follow:[20]

17. Ibid., 11.
18. *Goodly Heritage*, 10.
19. Ibid., 20.
20. Portfolio Club Papers, Box 6.

| | |
|---|---|
| The Inheritance of the English Speaking Race | Mrs. Ethan Curtis |
| Paris Exposition | Miss Pitkin |
| Great Colonizers | Miss Gardner |
| Book Review | Miss Spencer |
| Heroes of the Nations and their Influence on National Character | Mrs. Whitney |
| Woman's Influence in Developing the Heroes of Nations | Mrs. Stearns |
| Makers of History | Mrs. Barrett |
| Current Events | Mrs. Smith |
| Retrospect | Mrs. Brown |
| Reminiscences | Mrs. Jones |
| Life of the Modern Art Student | Miss Barber |
| Retrospect | Miss Gardner |
| What Club Life has Done for Women | Mrs. Helen Hiscock Backus of New York |

By 1900 the Club had changed considerably. There were college-educated women, including graduates from Oberlin, Smith, Wellesley, Wells, and Mount Holyoke. Most of the original members had married, and about this time the membership committee began to require that letters of recommendation describe the husband's occupation; the membership roster listed husbands' names, followed by the members' first and maiden names in parentheses. The married women, however busy with household responsibilities, continued to participate actively in the Club and most remained in it for the rest of their lives.

By the turn of the century there were thirty members, the agreed limit for membership, and the Club became quite exclusive: an applicant needed five letters of recommendation from active members, and the entire group voted to accept or reject her. Two or more "no" votes were sufficient for rejection. Throughout the Club's history the maiden and married names of the members have remained predominantly of English origin. The membership rosters contain few Irish, Eastern European, or Mediterranean surnames; and no blacks have been members.

However, there has been a wide range of ages; in some cases mothers and daughters have been members.

The women who started the Portfolio Club in 1875 were sensitive to the criticism that women's clubs took too much of their time away from home. In 1900 the members discussed this criticism and concluded that, on the contrary, Club activities restored the members, giving them more energy for their families. In a newspaper article from about 1906, one member characterized the Club as a "homekeeper's college",

> and to it she goes for the inspiration which comes from association with others having a common interest. It is not a small matter to be able to read aloud with intelligence, nor indeed to be a good listener; it is something worthwhile to know where to look for knowledge upon a given subject, and to compile and condense such knowledge within the limits of an afternoon's study. It is quite worthwhile to bring out a timid woman and by imposing Club duties upon her to discover her to herself and her associates as a capable and resourceful being.[21]

"The spirit of the Club", said Mrs. Brown, "is something which influences us to give of the best that is in us, to be ourselves without fear of criticism; and this I believe to have been our greatest good".[22]

What the Portfolians saw as vital in Club membership supports the conclusions drawn by Karen Blair in her 1988 book *The Clubwoman as Feminist*. She described women's clubs as an American institution that has fostered self-expression and self-education, and offered members the "rewards of sisterly communion".[23]

Programs after 1900 continued to demonstrate a spirit of graciousness and intellectual adventure. The following excerpts from retrospective accounts and programs provide glimpses of the Club's activities during the next seventy years.

1910–11: "Dixieland"

> In the springtime Mrs. Walrath entertain[ed] the Club at a southern luncheon in her Chittenango home. . . . On one occasion, lovely Mrs. Albro[,] who had recently celebrated her 80th birthday [and] had been the recipient of 80 carnations sent

21. Cited in *Our Fifty Years*, 29–30.

22. Ibid., 23.

23. Karen Blair, *The Clubwoman as Feminist: True Womanhood Redefined, 1868–1914* (New York: Homes and Meier, 1988) 17.

by the Club[,] was ushered in dressed in a quaint silk gown, lace kerchief, high shell comb and lace shawl. For an hour she sat and told of her experiences many years before in the South.

One evening in January, Mrs. Stearns opened her home for a large company of guests. "The Songs of the South" was the subject of Mrs. Sauber's paper and it was beautifully illustrated by Mrs. Ruth Burnham who sang war songs, camp meeting melodies, Negro spirituals and crooning lullabies. Mrs. James Eager sent from the South large quantities of gray moss with which to decorate the rooms.[24]

1920–21: "Greater New York"

[We studied] its history, literary life, opera, parks, architecture, shipping, colleges, its Wall Street, its water supply and its ghettos.

In October the Club celebrated its 45th birthday with the help of Mrs. Dey who presented each member with a rose in honor of the event. Mrs. Archbold, in her report of the Christmas party which was held at Mrs. Brockway's, said, "It was one in which the decorations and the program made a perfect whole with the pageant of the steaming wassail bowl held aloft, the tender legends of the Christmas rose, and the beautiful carols sung by Mrs. Donald M. Dey will long be remembered.[25]

The Program for 1930–31 was "Our Heritage: A Study of Early American History in Relation to Present-day Problems".[26] Below is a list of weekly topics and presenters:

| | |
|---|---|
| A Visit to Oberammergau | Mrs. McChesney |
| The Old Dominion | Mrs. Robertson |
| Life on Colonial Plantations | Mrs. Dey |
| Appalachian Americans | Mrs. Hudson |
| Puritan Ideals in the New World | Mrs. Allibone |
| The Yankee and His Ancestors (guest lecture) | Dr. Burges Johnson |
| Maryland | Mrs. Salisbury |
| Through Southern Doorways | Mrs. Lewis |
| Henry Hudson and His River | Mrs. Broad |
| The Coming of the Dutch | Mrs. Smith |

24. *Our Fifty Years*, 38–39.
25. Ibid., 47–48.
26. Portfolio Club Papers, Box 7.

| | |
|---|---|
| The Huguenots in America | Mrs. Swartz |
| Christmas in Early American Homes | Mrs. Amerman |
| Program [unspecified] | Mrs. Bostick |
| The Beginning of American Art | Mrs. Holden |
| William Penn and the Quakers | Mrs. Ida Bond |
| The Birth of American Literature | Mrs. Abeel |
| Comparison of Northern and Southern Religious Life | Mrs. Brewer |
| Beginning of Education in the North | Mrs. Dooley |
| Beginning of Education in the South | Mrs. Stimson |
| Manners and Morals of Old New England | Mrs. Taylor |
| Our Debt to the Indian and the Negro | Mrs. M. J. French |
| Our Colonial Grandmothers at Home and in Business | Mrs. Archbold |
| Swedish Emigrants | Mrs. Bond |
| The Scotch-Irish | Mrs. MacWilliams |
| Stage Coach and Tavern Days | Mrs. Charles Gere |
| Colonial Ships and Sailors | Mrs. Jones |
| Homes and Gardens Along the Northern Highway | Mrs. Wiley |
| The Development of American Pottery as Presented at the Josiah Wedgwood Bi-Centenary | Mrs. Salisbury |

1940–41: "New Horizons in Living"

During the year our thoughts centered on many serious problems in this new world of ours. Among the subjects presented were: "Parenthood and the Family," "Youth," "Housing," "Education," "Women in Business," "Columnists and Commentators," "The Automobile," "Industrial Arts and Vocations," "The Pageant of Electricity."[27]

1950–51: "This is Our Century. What Shall We Make of it?"

The introductory topic was "Man's Struggle for Good over Evil". . . . Fundamental to this aim [peace] is an understanding of other lands and cultures. One of our programs explored the

27. Louise K. French, *The Portfolio Club Our Ten Years: 1935–1945*, 10. Portfolio Club Papers.

ways such ends . . . are being attained. . . . The year ended on a note of personal responsibility. Since world wars are only projections of conflicts in the souls of modern man, to have peace we must begin with the individual.[28]

1960–61 "Africa in the Modern World"

The papers that year told the story of the emergence of new nations, and emphasized the fact that in their transition from empire to freedom they were still only a step away from deeply imbedded superstition and economic underdevelopment. A hatred for the white man, so inextricably mixed with the evils of colonialism, persisted and strengthened the ideal of Africa for the Africans. The great natural resources of that country will not be properly utilized, said Portfolian speakers, without foreign aid in the persons of teachers, doctors, engineers.[29]

Although the Club never took an activist position on suffrage, topics relating to women's issues often appeared. After the enactment of the Nineteenth Amendment, a member read a paper entitled "The Woman Voter: Her Privileges and Responsibilities". A 1929–30 paper, "Our Feminists" traced the role of women in the family and society from Biblical times to 1929. The 1952–53 theme, "The American Woman", brought forth papers on women's rights, the complex role of career women, the feminine side of a masculine civilization, and education for women. According to Mrs. Preston Mitchell, "So much was said pro and con on these subjects that no one can accuse Portfolio of being passive in the interest of her sex".[30] In 1970–71 members explored equal opportunity and equal pay, child care, abortion on demand, and careers hitherto closed to women.

Although the Portfolio Club was never a philanthropic organization, the membership at times sponsored charitable activities. While listening to presentation papers, they prepared bandages for World War I soldiers and provided financial support for an orphan in France. During World War II they made regular contributions to the War fund. Other benevolent activities included contributing to the Syracuse Young Women's Christian Association, making annual donations to the Syracuse Christmas Bureau, and sending memorial gifts to the families of deceased members.

28. Preston Mitchell, *Portfolio Club: 1945–1955* (unpaged).
29. *Goodly Heritage*, 66.
30. *Portfolio Club: 1945–1955* (unpaged).

Presidents sought programs that would inform but not be overly provocative. They chose not to delve into the social, political, and economic upheavals of their times. Mrs. Mitchell explained that "this was not because Portfolians were unaware of them, but devotion to each year's program brought . . . a welcome interval of release from the complex and distressing confusions . . . in the world about them."[31]

"Friendship", declared a member, "has continued as [the Club's] guiding principle and is the reason for Portfolio's firm and gentle hold on its members. 'Portfolio spirit' is a phrase often used; it means warmth and tolerance and acceptance not always found in the world about."[32] In 1923 the Club was described as a place where

> harmony has always prevailed because we have avoided politics and sectarianism. No one cared whether the member sitting next to her was a Democrat or a Republican, a Baptist or a Unitarian; but we have always studied the great principles of Christianity and the vital questions of the day.[33]

The affection members feel for each other and for the group has continued over the decades. In 1991, a member said that for her the Club is a refuge where she is replenished by the support of the members.[34] Another member who has been in the Club since the 1950s described it as "a serious group of splendid and inspiring women. When a woman presents herself at a meeting, she is at her best. The sharing of the members is an outstanding part of my life and the glow it gives never diminishes."[35]

The Club has remained an elite organization with a restricted membership and a formal program structure. The Portfolians now meet twice each month for a long luncheon. Only one paper is read, a process lasting from thirty minutes to more than an hour. Yearly program topics continue to be as diverse as the interests of the presidents. Some recent topics have been: "Rivers of the World: Their Contribution to our Heritage", "Art in the Young Republic", "The Designing of America", "Legendary Faces, Legendary Places: Legend as Man's Link with the Past", "Quality of Life in the 21st Century", "Middle America: A Mo-

31. *Goodly Heritage*, 14.
32. Ibid., 19.
33. *Our Fifty Years*, 29.
34. Interview with Sandra Holcombe, 20 March 1991, Syracuse, N.Y.
35. Interview with Barbara Cassel, 13 June 1991, Syracuse, N.Y.

saic of People, Places, and Cultures", and "Resetting the American Table: Creating a New Alliance of Taste and Health".

The Club has never joined any national movements. It has never sought publicity, nor has it lacked members. The Portfolio Club has kept itself apart, preserving its enthusiasms and affections like flowers under a Victorian bell jar.

# Omnibus: Precursor of Modern Television

BY MARY BETH HINTON

*In the early 1960s, Syracuse University unexpectedly acquired kinescope recordings of the "Omnibus" television series' first two seasons: 1952–53 and 1953–54. After the Ford Foundation's Fund for Adult Education dissolved in 1961, their staff library was shipped here. As Professor Alexander Charters recalls, "The Fund sent a truck to Syracuse with all their files and furniture—even the pencil sharpeners off the walls. On the truck were the kinescopes". Staff from the former Department of Radio-Television at the University's Newhouse School copied the kinescopes onto videotapes, which can be viewed in E. S. Bird Library's Media Services area or borrowed for classroom use.*

AT ITS 1951 annual meeting, the New York Zoological Society showed nature films. One was of a jack rabbit running in slow motion across an open field. As the animal bounded in an arc, the television series "Omnibus" was conceived in the mind of a viewer, Robert Saudek, who was to be the show's producer. "It was so startling and remarkable", recalled Mr. Saudek.[1] As a lover of nature, he admired the jack rabbit's muscular grace. But, more importantly, the image precipitated an imaginative leap for television.

"Omnibus" was, to use an expression current during the Golden Age of Television, a "window on the world", through which art, drama, music, dance, history, literature, science and technology, as well as athletics and comedy were brought into American homes by the gentlemanly and articulate host, Alistair Cooke. Between 1952 and 1961, "Omnibus", in seeking new ways to inform and to uplift, expanded the repertoire of television and stimulated the American public's appetite for 'cultural' programming.

The year before "Omnibus" appeared, the Ford Foundation had established the Radio-Television Workshop and hired Mr. Saudek to direct it. Son of a classical musician who was also music director for a radio station, Robert Saudek naturally gravitated to broadcasting. Both as a Harvard undergraduate and a Duquesne University law student, he held part-time announcing jobs. Eventually he became vice president for public affairs at ABC Radio.

1. Robert Saudek, telephone interview with author, 30 November 1990. Unless otherwise stated, the comments of Robert Saudek are quoted from this interview.

Scene from *King Lear* with Orson Welles in the title role. © Roy Stevens.

The Foundation's goal, said Mr. Saudek, was to "influence this new medium on a national scale through commercial television . . . to raise the standard of quality for TV as it developed". Although there had been experiments in educational television (ETV), the Foundation chose to use commercial television, which was, and was expected to remain, primary.[2]

Since 1948, television had been a force to be reckoned with. That year saw a 4000 percent increase in ownership of television sets,[3] on which appeared westerns, quiz shows, situation comedies, movies, and variety shows, along with the occasional drama. As the television industry grew it became a target of public criticism. According to Lawrence Myers, former dean and professor emeritus of the Newhouse School, "The complaints were much like those we hear today—too much violence and sex, too many commercials".[4] To protect itself from govern-

2. Another factor may have been that no ETV channels were then available. Since 1948, there had been a freeze on the allocation of new television channels, which, as they proliferated, began to interfere with each other. The Federal Communications Commission needed time to consider how to avoid mass confusion and to devise a plan that would serve the best interests of the country.

3. By 1950 three million U.S. homes contained television sets; by 1957 that figure increased to forty million.

4. Lawrence Myers, interview with author, Syracuse, N.Y., 22 April 1992.



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ment regulation, the National Association of Radio and Television Broadcasters adopted a Television Code, which set standards of quality for television. Frank Sturcken, author of *Live Television*, wrote, "Such concern for the social effects of this mushrooming monster resulted in a Ford Foundation study and eventually the famous 'Omnibus' show."[5]

The Ford Foundation gave Robert Saudek an initial appropriation of $1.2 million to carry out the Workshop's mission. Interestingly, he did not look to educational television for ideas:

> I didn't think much of ETV because it was very academic, dry, and boring. I didn't see why television, a theatrical medium, should be so untheatrical or why education, which can be so exciting, should be reduced to grunt work.

Mr. Saudek spent six months casting about for an idea worthy of such a challenge, and talking it over with people he respected, especially journalist Walter Lippman and historian Alan Nevins.

Then he saw the jack rabbit. He imagined a program long enough to contain features as brief as the thirty-second jack rabbit film or as long as a play like *King Lear*. In those days, television, though still new, had already begun to fall into a rut of sameness and rigidity. Most programs lasted either thirty or sixty minutes, their content dictated by whatever formula had been deemed effective. "Omnibus" would last ninety minutes, and its content would vary.

The CBS television network agreed to carry the series on Sundays between 4:30 and 6:00 p.m., a time period called the 'intellectual ghetto', to which shows with limited audience appeal, like "Meet the Press", were relegated. "Omnibus" took in revenues from several commercial sponsors—or "subscribers", as Alistair Cooke called them—who promoted paper napkins, automobiles, electric shavers, and greeting cards, to name a few. However, because "Omnibus" was not dependent upon support from advertising, it had, unlike other programs, considerable artistic freedom. Commercial breaks fell between features, instead of interrupting them according to the clock; and if a sponsor did not like the content of a certain feature, "Omnibus" did not have to compromise because, regardless of the amount of support from sponsors, the Ford Foundation guaranteed to deliver twenty-six programs each season.

5. Frank Sturcken, *Live Television* (McFarland & Co., Inc. Publishers, Jefferson, N.C. and London, 1990), 42.

"Omnibus" opened on Sunday, 9 November 1952. The New York *Times* reaction was as follows:

> "Omnibus," the day after its opening, was the most discussed program in many a week, not because of any factor of sensationalism, but solely because it reflected a venturesome and adult spirit in the realm of the arts that acted like a heady wine on the viewer at home. . . . The most ambitious and successful segment no doubt was that devoted to "The Trial of Anne Boleyn" which Maxwell Anderson wrote especially for "Omnibus." With Rex Harrison and his wife, Lilli Palmer, giving magnificent portrayals as Henry VIII and Anne, the play in the literal sense had to do with adultery, a subject from which TV shies away in fear of perhaps receiving complaints from three listeners who won't buy a sponsor's product.[6]

During that first program there was also a play by William Saroyan, excerpts from *The Mikado*, and a prize-winning film entitled *The Witch Doctor* showing the primitive dance of the voodoo ritual.

George Heinemann, former vice president of NBC Television and a visiting professor at the Newhouse School, spoke of "Omnibus" as "the most talked-about broadcast series".[7] In his opinion, the television critics, who were intellectuals or academics, were "starved for some kind of information and proof that television could do some good instead of all the supposed damage they thought it was doing". Professor Heinemann found it interesting to see how "they tried everything"—all kinds of different formats—and "used Alistair Cooke to tie it all together. With his beautiful diction if it wasn't important it sounded important."

Alistair Cooke was one of the show's greatest assets. A correspondent for the *Manchester Guardian* and a commentator on American affairs, Mr. Cooke, born in England, became an American citizen in 1941. In Mr. Saudek's words:

> I was always pleased and proud that I spotted him as the kind of person who would be an excellent host, one of the masters of the English language in this century, urbane, witty, sophisticated—very different from the usual announcer.

Mary Ahern, one of the "Omnibus" feature editors, said that in choosing a host,

6. Jack Gould, "'Omnibus' Evaluated", New York *Times*, 16 November 1952.
7. George Heinemann, interview with author, Syracuse, New York, 29 October 1990.

> Bob wanted somebody authentic, not somebody who would say words other people put into his mouth. It's extraordinary how Alistair could grasp the essence of any piece. He would analyze it, write about it himself, and memorize what he would say. He had the conviction of what he was talking about. He added greatly to the distinction of "Omnibus".[8]

Mr. Saudek's decisions about what to feature were based on what he himself had always wanted to know; and, according to Mary Ahern, he was "curious about everything". If the topics chosen for "Omnibus" features are any proof of this statement, Mr. Saudek and his like-minded team wondered, for example, how atoms are split, how T. S. Eliot influenced twentieth-century poetry, how time has been recorded through the ages, how forgeries in art can be detected, and how white mice and monkeys respond to space travel. During the show's first two seasons, some 250 features were presented. They were fresh, and diverse—obviously the products of an immensely inquisitive mind, like the mind of a child before it has learned to see through the filters of convention. Below is a selection of entries from the Bird Library's finding aid for "Omnibus":

PIANO AND PIANIST 14 min.
Alistair Cooke visits the New York Metropolitan Museum of Art to see and hear the oldest piano in the world, invented by Cristofori in 1721. Then, William Kapel plays a Steinway—a sonata by Cristofori, Chopin's "Nocturne in E Flat, Opus 55," and an arrangement of a traditional Argentinian folksong.

AUDUBON'S BIRDS OF AMERICA 13 min.
John J. Audubon's illustrations are shown and commented upon by Alistair Cooke as he recounts highlights of the life of the world's finest painter of wild birds.

THE NEW YORK TIMES 39 min.
Alistair Cooke visits the central offices of the most comprehensive newspaper in the business as OMNIBUS documents the multiplicity of activities in preparing a morning edition. . . . Of most interest is the editors' daily news conference as they review significant news to be included. . . .

PAINTING TO MUSIC 7 min.
The Spanish artist Julio de Diego creates a painting to the music of de Falla's "Three-Cornered Hat."

8. Mary Ahern, telephone interview with author, 4 April, 1992.

AZUMA KABUKI DANCERS & MUSICIANS 17 min.

This famed Japanese dancing group, during its first visit to the United States, performs several dances which trace the development of their art.

THE BATTLER 28 min.

This story was written when the author, Ernest Hemingway, was preoccupied with loneliness, especially of inarticulate people. His lonely hero is a frightened punch-drunk boxer portrayed by Chester Morris. John Marriott plays Bugs, his friend, and Dick York is cast as Nick, the visitor to their campfire.

ANIMATED GENESIS 9 min.

Host Alistair Cooke comments upon non-objective, abstract art and introduces an animated English-made abstract film dealing with cell division and genetics. The film employs some interesting animation effects.

THE CORONATION CEREMONY 20 min.

Leo Genn narrates an official British film which traces the story of the 900-year-old coronation ceremony and outlines the ceremony to be performed on June 2, 1953, with Queen Elizabeth.

BIOGRAPHY OF A FISH 13 min.

The stickleback fish has three long spines covered with needle-like points. This film shows the male preparing a nest, securing a mate, fertilizing the eggs, and protecting his brood. Interesting coverage of one of the few male species which [nurtures its] own kind. Produced by Sterling Films, Inc.

FRANK LLOYD WRIGHT 23 min.

A model of the new H. C. Price Company Tower is illustrated as Alistair Cooke introduces its architect who comments upon the features of the building and of architecture in general—particularly in relation to democracy, human comfort and economy.

THE INCOME TAX 6 min.

Alistair Cooke briefly covers the history of the income tax and traces the sophisticated methods employed in obtaining data, notwithstanding some wry comments.

LORD BYRON'S LOVE LETTER 23 min.

A one-act play by Tennessee Williams. Ethel Barrymore, in her first dramatic television appearance, portrays a tragic woman who recalls with undue concern an alleged letter by the famed poet.

PETER FREUCHEN 9 min.

Alistair Cooke interviews the explorer-anthropologist concerning his life with the Eskimos in Thule, in northern Greenland. A film illustrates how an Eskimo builds an igloo.

SHOOT THE NETS 17 min.

This Dutch film won the Robert Flaherty Award for the best European documentary film in 1953. It traces the activities of Dutch herring fishermen as they bring in the first catch of the season. Produced and directed by Herman van der Horst.

SYMPHONY OF A CITY 11 min.

In producing this film impression of his city, Stockholm, Arne Sucksdorff states, "This film tries to avoid all that is quantity and mass about a city."

STORY OF JAZZ 28 min.

The various forms which make up jazz are skillfully portrayed by a variety of guest musicians. Well-known tunes are rendered in Ragtime, Dixieland, Boogie-Woogie, Swing, Bop, and finally in an all-out jam session. Guests include: Count Basie, Edmund Hall, Buck Clayton, Louis Belson, and Max Powell.

"It was always a challenge", said Mr. Saudek, "to find ways to do things better, more clearly and in simple enough terms". It was important, for example, to present a sophisticated idea in such a way that an unsophisticated audience could understand it:

> —not to talk down to them or over their heads, not to go to the lowest common denominator. . . . The idea was to open windows for people—if they didn't know about Bach, that didn't bother me. Leonard Bernstein knew and he would be able to explain why he was great. . . . He showed how a theme in a Brahms symphony used the same notes as the Westminster chimes. Or how the death theme in *Carmen* used the same notes as the very cheery theme when she is about to appear. These were revelations. . . . I wanted to try to get the audience—an audience is a passive thing, generally speaking—I wanted to get them out of the bleachers and onto the field. You hope somewhere in the country a youngster who has heard Leonard Bernstein talk about jazz or Bach will be caught up by it and go on to become a good musician and contribute something to the cultural life of the land.

Early television naturally tended to follow in the groove of radio. But "Omnibus" introduced many things that would not have worked on radio:

> Kenneth Clark, the English art historian, was on "Omnibus" years before his popular television series "Civilization" came along. He discussed paintings and sculpture on TV. . . . We did a series—one of the first television mini-series—on Abe Lincoln's early years. It was written by James Agee [who had been Mr. Saudek's college roommate] and filmed in Lincoln territory in Kentucky. . . . We went to The Cloisters for a Christmas production of *The Second Shepherd's Play* in that medieval setting; and to an ocean-going vessel for a melodrama of the sea. . . . These were fresh new TV ideas.

New techniques and new visual effects were always being tried on "Omnibus". For instance, in a 1953 feature entitled "Barn Dance", Canadian cinematographer Ernest Reid used time-lapse motion picture photography to portray a 'hoedown' in which the barn and the cows and the pitchforks all appear to dance. A 1954 sequence with Jacques Cousteau illustrated the use of one new technology—underwater exploration—by means of another new technology—underwater photography. (The jack rabbit film had appeared in 1952.)

Like other programs in that era, "Omnibus" was aired live. In a *TV Guide* article Mr. Saudek wrote:

> There was an undeniable urgency about big live shows that seemed to bring people 'up for performance' in a way that the leisurely pace of filming and taping no longer demands. [It was] like running five Broadway openings every week.[9]

"Omnibus" turned the intellectual ghetto of Sunday afternoons into a garden. It captured a substantial audience, as evidenced by Nielson ratings of 30, which is high even for today. Mr. Saudek recalled a survey conducted for them by a professor from Yale. This professor telephoned people in a representative town and asked them to list half a dozen programs that they had seen within the last three months, and to say what incidents from them they could recall. Many people remembered when Lucy on "I love Lucy" had a baby and when Edward R. Murrow vis-

9. Robert Saudek, "Looking Back at Omnibus—a Landmark in TV", *TV Guide*, (11–17 August 1973), 22.

Alistair Cooke, host of the Omnibus show. © Roy Stevens.

ited the troops in Korea. They also remembered something from every "Omnibus" show going back thirteen weeks. It had made a deep impression, not a passing impression.

In some quarters "Omnibus" was considered a 'highbrow' program: one would prefer to be seen as a watcher of "Omnibus" than, like the man in the following anecdote from the book *About Television*, a watcher of westerns:

> A famous New Yorker cartoon in the 1950s showed a man telling a telephone he was watching "Omnibus" (the Ford Foundation's first effort at high-prestige programming) while the screen behind him showed men on horses firing guns at each other.[10]

However, Mr. Saudek seemed to dislike implications that "Omnibus" was in any way elite. In response to the question whether "Omnibus" was 'cultural', he replied,

10. Martin Mayer, *About Television* (Harper & Row, 1972), 36.



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> Cultural? Well, yes, if 'culture' is flexible enough to include S. J. Perelman's tribute to burlesque with Bert Lahr, as well as other high jinks like football, race horses, Cousteau's first TV appearance from beneath the briny, Gene Kelly, Hermione Gingold, Jack Benny and Nichols and May."[11]

After four years on CBS, the program moved to ABC, where it ran on Sunday nights—prime time. This was not, according to Mr. Saudek, their "finest hour" because popular shows like Loretta Young's captured much of the television audience. At the end of the fifth year, the Ford Foundation withdrew its support, not, as one might expect, because of the competition, but because of legal considerations: the Foundation was accused of providing free advertising, through "Omnibus", for the Ford Motor Company and was thus in danger of losing its tax-exempt status. Robert Saudek Associates bought the rights to the show, and ran it successfully—again on Sunday afternoons—at a profit for three more years, this time on NBC. Finally, professional football took over Sunday afternoons, a development that spelled the demise of "Omnibus".

According to the *New York Times Encyclopedia of Television*, during its first five years, the show took in $5.5 million in advertising revenues, against $8.5 million in expenses, with Ford making up the difference. "Omnibus" in its best days had been successful in attracting commercial sponsorship and a substantial audience. However, as television evolved it became clear that, if such programs were to survive, an alternative to commercial television would have to be developed.

"Omnibus" paved the way for public television by creating a new concept of educational programming. Robert Saudek demonstrated that, to be educational, television did not have to simulate a classroom, with teachers standing at blackboards. With enough money and talent behind it, the medium could be used not just to present information, but to create interest by offering content of high quality in a variety of formats.

In 1965 the Carnegie Corporation gathered some fifteen experts, among them Robert Saudek, to study the future of ETV. This group, called the Carnegie Commission on Educational Television, conducted studies and met monthly for two years. The Commission then filed a report recommending that the government finance a public television service, and in 1967 this report was endorsed by President Lyndon Johnson and the United States Congress.

11. Saudek, "Looking Back", 23.

One could argue that "Omnibus" influenced all of subsequent television, not just public television. Alistair Cooke wrote, "Looking back now, I marvel that so few of us thought up so many different and original features . . . so many sorts of television—in music, science, history, geography—so many ingenious ways of presenting them (apart from the dramas, which other people were doing) that there is practically nothing done on television today which was not anticipated by "Omnibus".[12]

A recent article on "Omnibus" by Richard Krolik illustrates Mr. Cooke's point:

> We have "Sunday Morning" on CBS and "Sunday Today" on NBC, which may not present drama and music and dance and science and history the way Omnibus did, but which do report faithfully and entertainingly on those civilized essentials. . . . We have the whole panoply of public television programming. No less an authority than Ward Chamberlin, for twenty years head of WETA in Washington and a founder of the Corporation for Public Broadcasting says: "Omnibus showed that there was a real audience for cultural programming. . . ." And we have cable channels attempting the kind of programming "Omnibus" pioneered.[13]

Professor Myers, who has used the "Omnibus" tapes in his classes on educational broadcasting, said:

> We used these programs as the grand example of experimentation. Some of them look amateurish now, but I found them useful for demonstrating that a lot of what we think is new on television today is not so new.

12. Alistair Cooke, letter to author, 20 November 1991.

13. Richard Krolik, "Television's Adventure in Culture; The Story of Omnibus", *Television Quarterly* 25, no. 3 (1991): 10.

# The Adult and Continuing Education Collections at Syracuse University

BY TERRANCE KEENAN

## HISTORY OF THE COLLECTIONS

SINCE 1949 Syracuse University has assembled historical documents, including manuscript, print, visual, and media materials, related to adult education. The Adult and Continuing Education Collections, housed in the George Arents Research Library, now form one of the world's largest compilations of English-language materials in this field. They occupy 900 feet of shelf space and contain more than 50 groups of personal papers and records of organizations, all of which reveal much about the development of adult education as a field of study and as a practice in such areas as literacy and civic education.

These papers document efforts to define educational authority, to establish creditable standards for learning, and to build programs that teach people to read, to plant better crops, and to adapt to new technologies. One can trace in them the strong threads of anti-intellectualism ironically paired with the equally strong threads of civic mindedness that are part of our cultural fabric, and take note of the perennial conflict between individualism and bureaucracy.

The Adult and Continuing Education Collections came to Syracuse because of the University's reputation for supporting innovative adult education programs, and they are used today by social historians, philosophers of education, and adult educators, including third world researchers who face practical challenges and seek to know "how it was done in America".

But initially, materials were gathered through the efforts of Alexander Charters, whose career as an administrator and professor at Syracuse University began in 1948. Dr. Charters was also a member of many of the organizations—and a colleague of most of the individuals—represented in the Collections.

The Adult and Continuing Education Collections began in 1949 as a staff library at University College, Syracuse University's continuing education unit.[1] In those days the materials, referred to as the Adult Edu-

1. This account of the Collections' development is based on information provided by Alexander Charters.

cation Collection, became part of a branch library opened in 1957 at University College. There they stayed until 1966, when they were moved to the Continuing Education Center, a new conference complex of University College on Roney Lane in Syracuse, and renamed the Library of Continuing Education (LCE). In 1972 the contents of LCE were incorporated into the new E. S. Bird Library and the George Arents Research Library for Special Collections. The name then was changed to Syracuse University Resources for Educators of Adults (SUREA). When the Kellogg Project was funded in 1986 to process (among other tasks) the adult education materials, the name became Adult and Continuing Education Research Collection. Recently, the Library settled on the name Adult and Continuing Education Collections, which reflects the fact that the aggregate contains many collections.

A separate but complementary development in the late 1960s was Syracuse University Publications in Continuing Education (SUPCE), which was designed to gather adult education publications and make them available in the field. Many of these publications were contributed by adult education organizations, including the Adult Education Association of the U.S.A. Others, such as directories developed under contract with UNESCO, were generated at Syracuse University. In all, there were about 400 publications. These are no longer actively distributed.

Over the years many institutions and individuals have donated funds and materials for the Collections. The Ford Foundation is a noteworthy example. In 1954 a Foundation subsidiary, the Fund for Adult Education (FAE), contributed all the publications of its Center for the Study of Liberal Education for Adults (CSLEA). In 1957, in memory of Paul Hoy Helms, FAE granted $10,000, which was used to collect materials on liberal adult education. Helms had been a Syracuse University alumnus and was, at the time of his death, FAE's vice president. When the FAE ended in the early 1960s, the University acquired its library—including archives, kinescopes of the "Omnibus" television series, and 10,000 photographs—and $70,000 in residual funds. The Ford Foundation itself gave a grant of $100,000 in 1967.

The United States government has also provided significant support. In 1964 the U.S. Office of Education granted $249,000 to set up a model library in adult education. This led in 1966 to the establishment at Syracuse University of the Educational Resources Information Clearinghouse on Adult Education (ERIC/AE) (which remained here until

1973, when it merged with two other clearinghouses). ERIC provided an additional vehicle for collecting and disseminating adult education information. In 1975 the New York State Education Department gave approximately $350,000 to create a clearinghouse specifically for adult education practitioners in the state (it was called Clearinghouse of Resources for Educators of Adults, and is no longer in existence) .

Adult education papers and records, often unsolicited, continued to come to Syracuse. In 1986, Roger Hiemstra (then chairperson of Syracuse University's Adult Education Program) sought a way to make the Collections more accessible to the adult education community. The Kellogg Foundation encouraged him to submit a proposal for "tapping the potential" of the Collections using new technologies, which resulted in a large grant.

One of the far reaching successes of the Kellogg Project was its visiting scholar program, which drew researchers to campus not only from the United States, but also from India, China, Japan, New Zealand, Nicaragua, Ireland, Nigeria, Sri Lanka, Australia, and South Africa. The Project also sponsored three conferences on adult education history, bringing in educators as well as cultural and social historians to study documents that related to numerous topics such as the professionalization of the field and issues of race, gender, and class.

## CONTENTS OF THE COLLECTIONS

The bulk of our materials originated in the 1950s and 1960s, a period that saw many changes in the field of adult education. This was the era during which the Peace Corps, VISTA, Project Head Start, and educational television all arose.

In the documents, as with any historical record, subjects for study are more varied and complex than the general headings would suggest. One might fruitfully pursue such questions as these: how the process of educating adults differs from the process of teaching children; how American educators were for a brief period fascinated by Nazi efficiency in education; how liberal education programs occasioned some of the first stirrings of raised consciousness in the Civil Rights movement; and how the United States addressed the growing educational needs of women. The following excerpts from four of the major collections may give some idea of the scope of the subject matter and the treasures available to scholars eager to do the digging.

Among the recently processed manuscripts—previously unavailable to scholars—are the papers of Malcolm S. Knowles. Born in 1913, he is

considered to be a founding father of the adult education profession. (For further information on Knowles and his papers, see the following Description of the Adult and Continuing Education Collections.)

In a 1983 letter Henry Klein, a junior college president, wrote to Knowles: "You are the acknowledged American Guru on Adult Education . . ." Although Knowles' influence on the field has been broad, he is perhaps best known for his writings on andragogy (that is, the education of man as opposed to the education of child) and self-directed learning. His progressive and at times controversial ideas have helped shape adult education practice during recent decades.

In the first folder of Box 28 is the draft of a 1968 article entitled "The Application of Andragogy to the University Classroom":

> The reason for this semantic differentiation [of 'andragogy' from 'pedagogy'] is that adult educators have become increasingly aware of the fact that their field has been held back by the application of principles of pedagogy to the education of adults. Most teachers of adults have been teaching their adult students as if they were children, since pedagogy was the only formulation of the theory and practice of teaching that they knew. . . .
>
> A group of adults are [themselves] . . . a richer resource for their own learning in most areas of inquiry than is usually true of a group of youths; and so in andragogy a high value is placed on the experience of the students as a principal resource for their learning. But the adult places high value on his experience, too—in a sense, his self-identity is defined in terms of his experience to a greater degree than is true of youth—and so when his experience is ignored as a resource for learning he feels rejected as a person of worth.
>
> Because of this assumption the technology of adult education places relatively less emphasis on the transmittal techniques of teaching (lectures, assigned reading, audio-visual presentations) and greater emphasis on the experiential techniques of learning (various forms of discussion, case method, critical incident process, simulation exercises, skill practice exercises, laboratory methods, action projects, and the like).

In an April 6, 1970 letter to Dr. James W. Dykens, Associate Commissioner, Department of Mental Health of the Commonwealth of Massachusetts, Knowles writes:

Now perhaps we'd better devote some space to clarifying what we mean by adult education as we use the term in our proposal. We most certainly are not using the term in the sense in which it has been predominantly used during the past forty years—to describe an à la carte menu of more or less palliative activities, such as remedial reading, hat-making, public speaking, current events, and the like. We are using the term here to describe a newly emergent social process which is concerned with helping mature people continue to improve their competence to cope with life problems throughout their life.

I want to emphasize that this use of the term is new, and that the theory and technology for implementing the concept are in the early stages of formulation and testing. To differentiate this new body of theory and practice from traditional education we are giving it the label "andragogy"—the art and science of helping adults learn. And, as is the [case] in the early stages of any new field of social practice, its theoretical bases are still largely speculative and therefore badly in need of field testing. . . .

It is especially relevant to note that probably the single richest source of theoretical underpinnings for andragogy has been the field of psychodynamics. For example, I was recently asked to list the people who had exerted the greatest influence on my andragogical theorizing, and I came up with Rank, Dewey, Kilpatrick, Sullivan, Horney, Rogers, Whitehead, Fromm, Maslow, Tyler, Hilgard, Havighurst, and Erikson. When I looked over the [list] I was surprised to find that over half of my main sources were from psychotherapy and less than half were from education and philosophy.

In the difficult years following the Depression, educators found themselves dealing with adults forced into career changes and in doubt about the soundness of their society. One of the prominent educators of the period following the Depression was Paul Henry Sheats, who lived from 1907 to 1984. (Further information on Sheats and his papers can be found in the following section.)

As a Yale Traveling Fellow, Sheats visited Germany in 1935, studying the Nazi educational system. Among his papers are extensive notes on this visit, as well as correspondence between Sheats and Dr. Theodor Wilhelm, director of Germany's Institute of International Education. Wilhelm had a profound effect on the educational philosophy that

Sheats presents in his book *Education and the Quest for a Middle Way*, published in 1938.

The book generated heated response. In a memo of 17 April 1939 to his superior at the U.S. Office of Education, Dr. John W. Studebaker, Sheats notes a review of the book by Wilhelm himself:

> The Macmillan Company has supplied me with copies of numerous reviews. . . . None has proved more interesting than the copy attached to this memorandum. As you will note, it is written by Dr. Wilhelm with whom I am personally acquainted and who undoubtedly ranks as one of the topnotch educators in Germany today. . . .
>
> While it is undoubtedly true that the philosophical basis for the Nazi educational system has been constructed after the superstructure of practice was decided upon, it is nevertheless exceedingly interesting to me that an attempt is being made to justify philosophically the practices of the Nazi leadership.

Wilhelm's review reads in part:

> The book by Sheats . . . belongs to those recent American publications that wish to be and must be taken seriously. It attempts to make philosophical fundamentals such as freedom, individuality, and unity the beginning point for an explanation of the purpose of education, particularly to find through the medium of philosophy a means and a solution of the struggle now going on in the United States concerning these and similar conceptions. . . . We note that the author is essentially influenced in the direction of his thoughts by the political conditions surrounding him.
>
> That is why we do not take lightly that Sheats in the presentation of the "totalitarian" or "fascist" opponents draws the picture in the customary manner. There is the discussion of the "unscientific theory of race" which serves only to demonstrate the superiority of the world of the Germans—while it should be common talk that for us race means the challenge to count in the sphere of humanity and history with the strict constancy of a definitely directed power. We hear that in Germany there is no longer any education, only "propaganda"—a view that becomes comprehensible when one takes cognizance of the American conception that everything that really definitely influences

a person is no longer permitted education, but forbidden propaganda. And we find that the "spiritual unity" of National Socialism has reduced the spiritual and intellectual demands of German youth to a minimum—wherefore we can only hope that the author may be given the opportunity of defending the theses of his book before a German student body. We regret these and other misrepresentations, because they are the foundation of the conceptions with which the author is engaged in the entire book.

These conceptions are the Scylla and Charybdis between which there leads a just-middle-way. The Scylla is the supposed values and methods of the "fascist" states: Force, inequality, collective massiveness, blind obedience, propaganda, and—remarkable—security. The Charybdis is: Unrestrained freedom, doctrinaire equality, extreme individualism, and the resulting methods. That between the two extremes there may exist a middle way . . . is basically the simple conception . . . [of ] the book. . . . Conviction instead of persuasion. That is real Democracy in contrast to the European dictatorships.

We ask the question, if thereby a new more relevant contribution is given . . . to the problem of the "individual and society" or to the problem of freedom[?]. This we must deny. . . .

To the Democratic theory of freedom . . . there is an area of separation between the individual and the State—of liberties sold and rights thereby purchased. All mathematical examples of this kind have their source in a static conception of humanity and its world and therefore remain outside the real human association. To all attempts of this kind to place the Anglo-Saxon Democracy as the preserver of individual freedom and the middle European dictators as despots in opposing groups we always have one answer: That it is not the more or less amount of freedom that moves the individual and determines his actions, nor even the consciousness of this freedom, but that the conduct of the individual is based and takes its issue from those deep strata of his being where feeling and will receive their unified power and affect a decision. . . .

The conception of the "middle way" represents a static thinking by which we never enter the real world of the individual, and that is the real world of education. . . . It is Homo Sapiens and not the individual living in a certain historic situation and

> belonging to a certain community that receives instruction in this book. . . . It is a man who can do this and also otherwise, on whom at least as a man, no limits are made as to choice. As such he is not a real human being.

The chill that rises from these words is almost palpable as we look back on them with the knowledge of where such ideas led.

As World War II progressed, educators observed that the nation's adults were ill-prepared to grapple with the domestic and international implications. Sheats followed the lead of Dr. Studebaker, who implemented public forums that were designed to foster greater civic awareness throughout the country. Sheats' role can best be understood by studying his contributions to the Public Forum Project as reflected in his scrapbooks and reports.

Postwar activity saw a flowering of adult education organizations, many of them supported by major foundations. The Fund for Adult Education (FAE) was established by the Ford Foundation in 1951. Its purpose was to encourage liberal adult education in political, economic, and international affairs. It helped establish the Educational Television Network (ETV) in the U.S. and financed the Test Cities Experiment, which organized discussion groups in one community after another. Among the FAE papers there are important materials on urban development, civil rights, women in the workplace, the Peace Corps, VISTA, and science education after SPUTNIK. There are also numerous data on the following discussion group projects: "Great Men, Great Issues", "Meet the Humanities", Ways of Mankind", and the "Experimental Discussion Project". In the 97th (and last) box of papers is an overview of FAE activities entitled: "The Challenge of Lifetime Learning—Continuing Liberal Education, Report 1955–1957".

Among all these efforts the Test Cities Experiment is of particular interest. FAE chose thirteen demographically representative cities from several sections of the country and presented to them a packaged program—a kind of market test for liberal educational ideas. The hope was to attract blue-collar workers, but the discussion groups caught on with the middle classes only. In the south, not unexpectedly, there was some resistance to the program. In Chattanooga, for example, the reality of segregation had to be addressed. On 30 September 1951, Robert J. Blakely, the FAE coordinator in Chattanooga, wrote a memo to his superior at the Ford Foundation, Scott Fletcher:

> I found the usual interest in the idea, perhaps rather more.

A Great Books discussion group in the mid-1950s. These discussions were sponsored by the Fund for Adult Education. (Photo courtesy of Syracuse University Library.)

There are two possibilities looming: One, that the 'coordinator' be in the University of Chattanooga; two, that he be in the public library. There are difficulties implicit in each. The President of the University of Chattanooga seems to think of the coordinator chiefly as a kind of promotion and contact man for the community college of the University; I wonder whether he would not influence the coordinator to slight all the informal adult education activity in which we are also interested. Also, the University of Chattanooga is an all-white school. This, combined with the emphasis on formal classes, would make the program almost entirely 'Jim Crow.'

The Librarian, Miss Elizabeth Edwards, has vision and enthusiasm. But her library has no money. They have to close on Wednesday as well as Sunday. However, the library board, partly to make better use of the money available and partly out of progressivism, has opened up the main library to Negro adults.



BEST COPY AVAILABLE

Ms. Edwards wrote to Blakely herself on 1 October 1951:

> I am particularly interested in the response of some young couples who have . . . tried the Great Books and have also gone to evening college at the University. The evening college, they say, costs more than the University of Chicago, and it is not credits they want. They want something not quite as prescribed as the Great Books. Although they enjoyed the last, they doubt the Foundation's belief that it has broad popular appeal.
>
> Many of us feel that the old order in Chattanooga is changing, but have a hard time finding an answer for the general statement, "That may be all right some place else, but not in Chattanooga. We just are not ready for anything like that yet anyway. You know that the people in Chattanooga just won't support anything out of the ordinary." This feeling does not have anything to do with chronological age, as some of the younger people are more conservative than their elders; although some of the elders are working hard to preserve the status quo.

A few days later Blakely received a letter from David A. Lockmiller, the University's president, who wanted to participate in the program and to receive the FAE funding necessary to do so, but was not prepared to give up segregation:

> There is a job to be done in Chattanooga, and we sincerely hope that some organization or group of organizations, with the support of the FAE, will do it. The University is interested, and we shall be glad to undertake it or to cooperate with others. . . .
>
> Under the most favorable circumstances our Negro citizens will present problems to any group, but these must be handled with tact and understanding. We are currently instructing Negroes in noncredit extension classes in music. They have not been admitted to the University as students, but Negro citizens frequently attend public forums in our library auditorium. A year or two ago the Public Library was opened to Negroes, and they are slowly making use of its facilities. The public schools in Chattanooga are segregated, and public school facilities will probably be needed for group neighborhood meetings. While mixed meetings may be possible, I am sure that some segregated meetings will be held by choice rather than compulsion if the

large numbers in need of this program are to be reached. . . .

I think it wise for the Fund to keep "hands off", but helpful suggestions will be welcome to the end that our enthusiasm is balanced against realities to assure a successful and continuing program.

In spite of President Lockmiller's hesitation, the FAE went ahead with the program, spurred on by the vision and energy of Elizabeth Edwards. Such documentation of social movements is precious.

Although women and minorities had much to do with the development of adult education, they are not, with the exception of Eva vom Baur Hansl, well represented in the Collections, and the Library is attempting to redress this lack. Eva Hansl, who lived from 1889 to 1978, was a writer, editor, and radio broadcaster who dedicated herself to women's vocational issues. At the end of an autobiographical resumé (undated, mid-1960s) she writes:

> Much of my lifetime I have devoted to promoting the interest, activities and welfare of women, in the family, the community and the labor force. In the midst of the feminist and suffrage movements (1911–1916) I reported their progress for the New York Tribune and the Sun. During the years of raising a family I pioneered in the parent-education movement; helped to launch the Parents' Magazine, served as its first editor and organized play-schools and parent study groups in Princeton and Summit, New Jersey, and in Greenwich, Connecticut.
>
> My children grown, I returned to newspaper work on the New York Times, then supervised two radio network series reviewing the contribution of women to the American way of life.

In 1963 Ms. Hansl published "American Women"—a report of the Commission on the Status of Women (a commission set up by President Kennedy). In November 1968, Syracuse University sponsored an "Eva vB. Hansl Day".

Her papers stand witness not only to a remarkable life, but to the changing roles of women and work during two world wars and then into the modern era. Rosie the Riveter may seem a 'quaint' character today, but the struggle of women to adjust to the workplace while men were at war, then to be sent back home when the boys returned, were real issues that Eva Hansl addressed in her broadcasts and journal articles.

What is the value of these records? Because of the constant need for adults to learn in our evolving world, society has risen to meet that need through what we have come to call adult education, It did not begin as a discipline or a concept but as a response. It became codified in the process of educators finding ways to make the response adequate to the need. This documentation shows us what we did and suggests what we might do now. It tells a story of how we became who we are. How we see ourselves is reflected in how we cultivate knowledge. These documents show that cultivation in action and reveal the very stuff of our modern cultural identity.

## DESCRIPTION OF THE ADULT AND CONTINUING EDUCATION COLLECTIONS

Note: Certain collections of personal papers or organizational records are listed more than once. Second and third listings, called "Part 2" and "Part 3", refer to additions made to an already-established collection.

1. Adult Education Association (AEA) of the U.S.A. Records, 1924–68, 36 boxes.

The American Association for Adult Education and the National Education Association combined in 1951 to form the AEA. The organization's goals were to further education throughout life, to assist adult educators, and to cooperate with adult education agencies internationally. AEA's interests are reflected in its commissions, among them the Commission on Research in Adult Education, the Council of State Associations, the Commission of Professors of Adult Education (CPAE), and the Commission on Adult Basic Education.

Subject areas within the records include Community College Education, Community Development, Liberal Adult Education, Mass Media in Education, and Training in Professional Development. There is much correspondence between important educators, including Andrew Hendrickson, Eugene Johnson, Malcolm Knowles, Paul Sheats, Cyril Houle, Herbert Hunsaker, Homer Kempfer, A. A. Liveright, and Howard McClusky. Also included are materials from two other national organizations: the Council of National Organizations and the National Association of Public School Adult Education (NAPSAE).

See also: AUEC, CSLEA, CPAE, Hendrickson, Jacques, Liveright, NAPSAE, NUEA, Sharer, Sheats.

2. Adult Education Association/American Association for Adult and Continuing Education (AEA/AAACE) Records, Part 2, 1951–88, 19

boxes (numbered consecutively from the original collection, starting with Box 36).

The AAACE was formed in 1982 when AEA and the National Association of Public School Adult Education (NAPSAE) joined forces. The goals of AAACE continue those of AEA—to further the acceptance of lifelong education and to support programs for adult educators. Organizational records include those of AEA, National Association for Public Continuing Adult Education (NAPCAE), NAPSAE, and correspondence between Robert A. Luke and Wendell L. Smith.

3. Adult Education Research Conference (AERC) Records, Part 1, 1969–71, 2 boxes; Part 2, 1964–71, 1 box.

AERC was originally the National Seminar on Adult Education Research, organized in 1960 as a forum for researchers. Part 1 contains records related to the twelfth annual AERC conference held in New York in 1971. Part 2 includes correspondence, memoranda, programs, abstracts, and drafts.

See also: Roy Ingham.

4. Adult Student Personnel Association (ASPA) Records, 1961–80, 2 boxes.

Founded in 1961, ASPA was concerned with the problems of the adult evening student. Throughout most of its existence, ASPA maintained strong liaisons with the United States Association of Evening Students (USAES), and the CAEO.

See also: AUEC, CAEO.

5. George F. Aker Papers, 1957–85, 7 boxes.

George F. Aker was born June 2, 1927. He held faculty positions at the Universities of Missouri, Wisconsin, and Chicago. In 1963 he joined the faculty of Florida State University at Tallahassee.

An activist in national adult education organizations, Aker was a member of the AEA, and its president from 1969 to 1970. He also was the author of several books, including the 1970 *Handbook of Adult Education*. Aker's major professional interests were in the development of graduate study and research programs in adult education, and in psychological research to improve efficiency of adult learning, especially among the disadvantaged and in third world countries.

See also: AEA, A. Charters, Hendrickson, Houle, Knowles, Liveright, Sheats, NAPSAE.

6. American Foundation for Continuing Education (AFCE) Records, 1947–65, 38 boxes.

Originally called the American Foundation for Political Education (AFPE), the AFCE was founded in 1947 to develop materials for liberal education in politics, law, and international affairs. From 1951 to 1965, with support from the Fund for Adult Education (FAE), its interests expanded to include economics, science, the arts, and the humanities. The cross-references contained in these records are far too numerous to summarize.

7. Association of Continuing Higher Education (ACHE) Records, 1955–88, 7 boxes.

ACHE grew out of the AUEC in 1973. It provides a forum for institutions and individuals who are committed to providing higher education for adults in traditional and nontraditional programs.

See also: AEA, ASPA, AUEC, CAEO.

8. Association of University Evening Colleges (AUEC) Records, 1927–73, 34 boxes.

The AUEC, which changed its name in 1973 to the Association for Continuing Higher Education (ACHE), was founded in 1939 by directors of 27 evening college programs affiliated with the American Association of Urban Universities (AAUU). Its purpose was to study the problems of evening colleges and to provide a forum for evening college administrators.

The collection is drawn from the files of officers. Major correspondents include Alexander Charters, A. A. Liveright, Bernard Reed, and Edwin Spengler. Convention materials include proceedings, clippings, photographs, and agenda. There is also a subject file on other adult education organizations.

9. Lalage Bown Papers, 1961–80, 7 boxes.

These papers pertain to conferences, seminars, and workshops held by various adult education organizations across Africa. There is printed material related to continuing education programs at several colleges and universities in Africa, Hong Kong, India, and the West Indies. The organizations include African Adult Education Association; Distance Learning Association (formerly the Botswana, Lesotha, Swaziland Correspondence Committee); International Congress of University Adult Education; Nigerian National Council for Adult Education; UNESCO.

10. Center for the Study of Liberal Education for Adults (CSLEA) Records, 1951–69, 84 boxes and 19 packages.

Established in 1951 with a grant from the Fund for Adult Education (FAE), the CSLEA strove to help higher education develop a greater sense of responsibility toward the education of adults and to help universities initiate adult education programs. The Center produced an experimental study discussion guide for use in evening colleges. Later it focused on the quality of administrative leadership, faculty performance, and the status of continuing education in universities. In 1956, the CSLEA's services were extended to include the member institutions of the National Education Association (NEA).

Correspondents include James Carey, Frieda Goldman, Morton Gordon, A. A. Liveright, and James Whipple. Important groups of material include the Carey Study, the Arts Project, the Evaluation Project, Liberal Education for Specialists, the Negro College Program, and the Leadership Conference.

James B. Whipple is the author of a history of the CSLEA, and the manuscripts of Whipple and A. A. Liveright are strongly represented.

11. Alexander N. Charters Papers, 1939–91, 51 boxes.

Now Professor Emeritus of Adult Education, Charters was Dean of University College (1952–64) and University Vice-President for Continuing Education (1964–73) at Syracuse University. He has been active in many national and international adult education organizations, including CSLEA and ICUAE. Charters started the Adult and Continuing Education Collections housed in the University Library. Papers deriving from his administrative roles for the University reside in the University Archives.

See also: AEA, AFCE, AUEC, NUEA, and the Galaxy Conference. In the Archives see: University College, Division of Summer Sessions, Division of International Programs Abroad, East European Language Program, and Bureau of School Services.

12. Jessie A. and W. W. Charters Papers, 1922–53, 4 boxes.

Jessie A. and Werrett Wallace Charters were leaders in adult education. Jessie Charters received her Ph.D. in psychology in 1904 from the University of Chicago, where she studied philosophy under John Dewey and James R. Angell. Mrs. Charters was the first female in the western states to receive a Ph.D. Her primary areas of interest were parental education and working with girls and women.

W. W. Charters received degrees from MacMaster, Ontario Normal School, the University of Toronto, and his Ph.D. from the University of Chicago. He was founding editor of the *Journal of Higher Education*. His area of particular interest was the development of curricula from nursery school through the graduate level.

The papers in this collection were included in the personal material donated to Syracuse University by Alexander N. Charters. A larger collection of the Charters' papers is housed at Ohio State University. Correspondence between W. W. Charters and his nephew, Alexander N. Charters, will be found in the Alexander N. Charters Papers.

See also: A. Charters.

13. Coalition of Adult Education Organizations (CAEO) Records, 1964–91, 16 boxes.

At the conclusion of the December 1969 Galaxy Conference, the CAEO ratified a constitution. The Coalition included the AEA, ALA (American Library Association), AVA (American Vocational Association), AUEC, CSLEA, CPAE, and the NUEA. Its purposes were to identify major adult education issues, to facilitate joint planning and projects among members, to be an information source and consulting service, and to promote government support. The CAEO has been recognized for its impact on federal legislation. Its active international presence is reflected in materials from UNESCO and ICAE, of which it is a founding member.

14. Commission of Professors of Adult Education (CPAE) Records, 1953–84, 13 boxes, 120 tapes, 2 film reels, 4 slide carousels.

Founded in 1957, the CPAE was affiliated with the AEA and is now connected with the AEA's successor, AAACE. Its purpose is to strengthen graduate programs in adult education. It has been extensively concerned with the professionalization of the field.

See also: AEA, AUEC, CSLEA, Cyril Houle, Malcolm Knowles, Howard McCluskey, NAPCAE, NUEA.

15. William D. Dowling Papers, 1961–80, 1 box.

Dowling was on the faculty of the Ohio State University in the College of Education. He was also active in national organizations such as the CPAE. His interests include adult basic education, and vocational and technical education for adults.

See also: CPAE, Hendrickson.

16. ERIC Clearinghouse of Adult Education (ERIC/AE) Records, 1962–73, 12 boxes.

ERIC/AE, sponsored by the Education Resources Information Center (ERIC) of the United States Office of Education, was begun at Syracuse University. A primary function of ERIC/AE was printing adult education materials, such as annotated bibliographies and reviews of literature. In 1972 ERIC/AE moved to Northern Illinois University and later to Ohio State University, where it became part of the ERIC Clearinghouse on Adult, Career, and Vocational Education.

17. Fund for Adult Education (FAE) Records, 1950–69, 97 boxes and 1 package.

The Ford Foundation established the FAE as a subsidiary in 1951. Its purpose was to encourage liberal adult education in political, economic, and international affairs. The Fund also helped establish the Educational Television Network (ETV) in the United States. The FAE financed the Test Cities Experiment, which was an effort to stimulate adult education community by community.

There are materials on urban development, civil rights, women in the workplace, the Peace Corps, VISTA, and science education after SPUTNIK, and considerable data on the following projects: "Great Men, Great Issues", "Meet the Humanities", "Ways of Mankind", and the "Experimental Discussion Project". An overview of FAE activities is in Box 97, and is entitled "The Challenge of Lifetime Learning: Continuing Liberal Education, Report 1955–1957".

See also: AEA, AFCE, AUEC, CSLEA, NAPSAE, NUEA, Hendrickson, Jacques, Liveright, Sheats.

18. Fund for Adult Education (FAE) Records, Part 2, 1951–61, 1 box.

This addition to the FAE consists of correspondence, memoranda, reports, essays, and other materials that supplement the records in Part 1 on Experimental Discussion Groups (EDP). There are also three folders related to the Cooperative Extension Services Project in Public Affairs and for Public Responsibilities.

19. Galaxy Conference (1969) Records, 1964–70, 3 boxes.

The Galaxy Conference of adult education organizations was held in Washington, D.C. in 1969. It was the outgrowth of the Conference of Adult Education Organizations, convened in 1964. The Galaxy Conference brought together major professional associations in the field to focus on common concerns. By 1969 nineteen organizations were participating.

See also: AEA, AUEC, CAEO, A. Charters, CPAE, ICUAE, NAPCAE.

(NAPSAE), NUEA, UCPER.

20. Wilbur C. Hallenbeck Papers, 1887–1987, 2 boxes.

Hallenbeck began his career as a Presbyterian minister, later becoming a professor of adult education and sociology in 1932. He was also a consultant to the United States Military in Korea and for the University of Natal in Durban, South Africa.

21. Eva Elise vom Baur Hansl Papers, 1889–1978, Part 1 (personal papers and scripts) 21 boxes; Part 2 (vocational materials) 35 boxes.

Eva Hansl was a writer, editor, and pioneer in women's radio broadcasting. In the mid-1930s, she joined the Education Department of the New York *Times*, and for the next forty years concerned herself with the education and employment of women. Among other activities, she supervised three network radio series: "Women in the Making of America", "Gallant American Women" (both NBC), and during World War II, "Womanpower" (CBS).

The papers include speeches, correspondence, radio broadcast files, and a printed file of "The Eva vom Baur Hansl Collection of Women's Vocational Materials, 1927–1967".

22. Andrew Hendrickson Papers, 1933–71, 15 boxes.

As a faculty member and administrator Hendrickson was affiliated with three universities: Columbia, Western Reserve, and Ohio State University. These papers focus on his work in the office at OSU. He was also vice president of the NEA and a member of the Delegate Assembly of the AEA. There is much correspondence with leaders in the field, including William Dowling, Cyril Houle, Homer Kempfer, Malcolm Knowles, Herschel Nisonger, and Coolie Verner.
See also: AEA, CPAE.

23. Andrew Hendrickson Papers, Part 2, 1925–66, 4 boxes and one package.

This addition to the Hendrickson papers contains miscellaneous adult education pamphlets and a few documents reflecting his involvement with AEA, NAPSAE, and the National Education Association (NEA). Topics of particular interest include the AEA, educational television and radio, leadership training, community development, and UNESCO.

24. Cyril O. Houle Papers, 1929–86, 14 boxes, 1 tube, 4 film canisters.

Cyril Houle has been a major figure in the history of continuing education as teacher, writer, and researcher. He has received numerous hon-

orary degrees and was the first recipient of Syracuse University's William Pearson Tolley Medal for Distinguished Leadership in Adult Education. A faculty member at the University of Chicago, he has been a visiting instructor and advisor around the globe. He was twice appointed to the National Advisory Council of Extension and Continuing Education by Lyndon B. Johnson.
See also: AEA, AUEC, Knowles, NAPSAE.

25. Herbert Cason Hunsaker Papers, 1920–84, 15 boxes, 1 package.

Hunsaker's involvement with adult education spanned more than 60 years. He was active in many professional organizations and civic groups. In 1967, he was president of AEA. As a well known speaker, his interests and concerns centered on three themes: internationalism, school and community relations, and continuing education. His international activities began with UNESCO while at Cleveland College. Later he was a United States Agency for International Development (USAID) Adult Education Advisor, stationed in Turkey and Afghanistan. In 1965 USAID loaned him to UNESCO to help plan a pilot project in functional literacy for Pakistan.
See also: AAACE, AEA, AUEC, CAEO, CPAE, NUEA.

26. Roy J. Ingham Papers, 1944–77, 3 boxes.

Ingham taught at the University of Chicago, was program advisor at University College at Syracuse University, and was associate professor at Florida State University. This collection is composed of papers and publications Ingham collected. The documents reflect his interest in university adult education and in adult learning.
See also: A. Charters, CSLEA, ERIC.

27. International Congress of University Adult Education (ICUAE) Records, 1959–68, 6 boxes.

The ICUAE was organized by a group of 35 adult educators from universities in 14 countries. They met in September 1960 in Syracuse after the UNESCO World Conference on Adult Education in Montreal. The papers reflect the association's concern with all aspects of university adult education.
See also: A. Charters, CSLEA, Liveright, Sheats.

28. International Congress of University Adult Education (ICUAE) Records, Part 2, 1961–75, 1 box.

This addition consists primarily of minutes of executive committee meetings and meetings of organization officers. There are also papers of

incorporation, the constitution, and the by-laws.

29. International Council for Adult Education (ICAE) Records, 1974–85, 1 box and 1 package.

The organization is a kind of international coalition to support adult education programs worldwide. The bulk of the records of this organization have been designated for the National Archives of Canada.
See also: A. Charters, CAEO.

30. Joseph W. Jacques, tape recordings, 1972, 21 reels of magnetic tape in 2 boxes.

There are twenty-one taped interviews with leading adult educators, including Mary Armstrong, Bradford Leland, Mary Louise Collings, Wilbur Hallenbeck, Andrew Hendrickson, and Howard McCluskey. The discussions touch on formative education experiences, the educators' philosophies of living, and their beliefs concerning current trends in adult education in the United States.

31. Malcolm S. Knowles Papers, 1930–85, 66 boxes and 1 carton of cassette and video tapes, films, and graphics.

Early in his career, Knowles held administrative positions with the National Youth Administration of Massachusetts, and with YMCAs in Boston, Detroit, and Chicago. From 1951 to 1959 he was Executive Director of the AEA. He helped establish the CPAE, and from 1960 to 1974, he was Professor of Education at Boston University. From 1974 to 1979 he taught as Professor of Adult and Community Education at North Carolina State University in Raleigh.

This collection includes Dr. Knowles' own papers and papers from various individuals, associations, organizations, and corporations with which he was affiliated in his long career, including AEA, AAACE, ALA, CPAE, NUEA, UNESCO, YMCA, Boston University, General Electric, Girl Scouts of America, Ontario Institute for Studies in Education, George Aker, Cyril Houle, Alan Knox, Imogene Okes, and Betty Wiser. The correspondence is extensive, touching most major figures in the field, and is rich with Dr. Knowles' ideas on education.

32. The Laubach Collection, 1896–1974, 328 boxes, 10 cartons of films, plus scrapbooks and ledgers.

Dr. Laubach, creator of the "each one teach one" literacy teaching method, was a missionary, educator, and author of more than 40 books. He is credited with teaching well over 60 million people to read. From

1930 to 1970 he traveled to 103 countries, developing primers in 312 languages, working with missions, private agencies, governments, USAID, the Peace Corps, and UNESCO. In 1955, he established Laubach Literacy International Inc., headquartered in Syracuse. This nonprofit organization continues Laubach's international efforts.

This is an ongoing collection. It contains both the organizational records of Laubach Literacy International Incorporated and the papers of Dr. Frank C. Laubach (1884 to 1970), its founder. His huge correspondence includes letters from world leaders including Harry Truman and Mahatma Ghandi.

33. The Laubach Collection, 1886–1983, Part 2, Boxes 329–422.

This 1989 addition contains the files of major figures in the organization, including Robert F. Caswell, Priscilla Gipson, Effa S. Laubach, Robert S. Laubach, and Edward Pitts. There are also filmstrips, audio tapes, literacy journalism papers, motion pictures, newsletters, primers, photographs, scrapbooks, and slide/tape programs.

34. The Laubach Collection, Part 3, 1932–91, Boxes 423–459 and 2 packages.

This 1991 addition includes materials from Laubach Literacy Action (LLA), which coordinates volunteer adult literacy programs throughout the United States.

35. Literacy Volunteers of America, Inc. (LVA) Records, 1962–88, 20 boxes, 5 packages.

LVA was founded in 1962 by Ruth J. Colvin in Syracuse, New York. A nonprofit educational organization, LVA trains tutors to teach adults and teens to read, write, and speak conversational English. The organization has grown to over 400 programs in 33 states. In this collection, areas of special interest are English as a Second Language, literacy in correctional facilities, production of reader's workbooks, involvement in the National Right to Read effort, and the development of audiovisual tutor-training programs.

36. Alexander A. Liveright Papers, 1934–69, 7 boxes.

A. A. Liveright was director of CSLEA from 1956 until its dissolution in 1968. From 1967 to 1969 he was also associate professor in adult education at Syracuse University. Liveright was involved in a wide range of adult education issues and programs. He was a leader in such international organizations as the ICUAE.

See also: AUEC, CSLEA, CPAE, FAE, ICUAE, NUEA, A. Charters, Sheats.

37. Alexander A. Liveright Papers, Part 2, 1956–69, 5 boxes.

This addition to the Liveright Papers contains materials from the last decade of Liveright's career, including documents linked to CSLEA, ICUAE, and ERIC. Notable are the papers of the Sagamore Conference of September 1960, which marked the inception of the ICUAE. Other papers concern UNESCO, and adult education in Africa, Latin America, and Australia.

See also: CSLEA, ERIC, ICUAE, Galaxy Conference, A. Charters.

38. National Association of Public School Adult Educators (NAPSAE) Records, 1934–64, 6 boxes.

Founded in 1952 to provide leadership for the development of adult education in public schools, NAPSAE was a department of the NEA. It assisted local adult education directors in developing and improving their programs.

There are three sections to the papers: States Projects, Workshops, and Other NEA Affiliates, the latter primarily being the American Association of School Administrators (AASA) and the American Labor Education Service (ALES). NAPSAE is now known as National Association of Public and Continuing Educators (NAPCAE).

39. National University Extension Association (NUEA) Records, 1924–68, 41 boxes.

The NUEA, founded in 1915, is an organization of universities and colleges engaged in extension programs. Since moving to Washington, D.C. in the late 1960s, it has become known as the National University Continuing Education Association (NUCEA). Its purpose is the development and advancement of ideals, methods, and standards in continuing education. Fifteen boxes of the papers deal with the Project Head Start Training Program, which was funded by the Office of Education and directed by the Association (1965 to 1966).

See also: AUEC, CAEO, CSLEA, FAE, Galaxy Conference, Liveright, Sheats.

40. National University Extension Association (NUEA) Records, Part 2, 1950–72, 31 boxes.

This addition includes more general records and manuals on Project Head Start, with some additional files on the Job Corps Driver Educa-

tion training program. The bulk of the materials, including photographs, are of the federally funded Teacher Training Institutes, administered for the United States Office of Education by NUEA and held at various colleges and universities around the country.
See also: NAPSAE.

41. George A. Parkinson Papers, 1937–63, 1 box.

Parkinson was a member of the University of Wisconsin-Milwaukee Extension and director of the Milwaukee Teachers College. He served many posts as board member and officer of AUEC. He was instrumental in bringing ETV to Milwaukee, and was vice president of the Midwest ETV Association.

This is a collection of Parkinson's speeches, such as: "The Role of the Evening College in Community Education."
See also: AUEC, NUEA.

42. Photograph Collection, 1932–75, 3 boxes and 2 packages.

Collected from many individuals and organizations, these photographs and slides date primarily from the 1950s. FAE programs are the best represented. They are arranged alphabetically by organization, and the majority of the people and places in the pictures are identified.

43. Bernard W. Reed Papers, 1915–62, 3 boxes.

At the University of Cincinnati Reed was assistant professor in the Evening College and Director of Informal Programs. From 1960 he was Dean of the School of Continuing Professional Studies at the Pratt Institute. He was also editor of "Who's Who in the AUEC."

This collection contains much primary material on the origins and history of the AUEC, along with some on the NUEA and the CSLEA for the years 1955 to 1962.
See also: AUEC, CSLEA, Parkinson.

44. Bernard W. Reed Papers, Part 2, 1956–61, 4 boxes.

This addition to the Reed papers contains course materials dating from Reed's years at the University of Chicago. There are published reprints, news clippings, extensive typed excerpts, dittos, photocopies, and Reed's own notes.

45. Robert E. Sharer Papers, 1943–71, 2 boxes.

Sharer was chief of a division of the Michigan Department of Experimental Adult Education in the 1940s. Later he was Director of the Office of Adult Education Programs in Continuing Education and Di-

rector of the Evening College at Michigan State University. From 1968 to 1970 he was Executive Director of the AEA. Among his several other posts, he was vice-president of the NEA. Most of these papers derive from Michigan State adult education programs.

46. Paul Henry Sheats Papers, 1958–75, 103 boxes.

After a long career in education, Sheats joined the University of California as Associate Director of Extension in 1946, and in 1958 was named Dean of Extension. He was president of both the NEA and the AEA. He served as University Extension representative on the Executive Committee of the National Association of State Universities and Land-Grant Colleges. For six years he served on UNESCO's National Commission.

The Sheats papers are particularly strong in the periods immediately preceding and during World War II. There are extensive notes on a visit to Nazi Germany, as well as correspondence between Sheats and Dr. Theodor Wilhelm, Director of the Institute of International Education there. Sheats later helped develop public forums designed to foster greater civic awareness throughout the country.

47. Per Gustaf Stensland Papers, 1913–88, 14 boxes.

Per Stensland was a native of Sweden, where he studied with Gunnar Myrdal and Dag Hammerskjold. He was on the faculty of several United States institutions, including Kansas State University, Texas Technological College, New York University, and Hunter College. He consulted for the World Health Organization, the World Bank, and the Kellogg Foundation, among others. His areas of interest and expertise were community medicine, community development, educational sociology, nursing education, and teaching strategies.

48. Syracuse University Publications in Continuing Education (SUPCE), 1951–84, 19 boxes.

SUPCE was established in 1967 to collect and distribute adult education publications. This collection consists of many studies, occasional papers, readings for Peace Corps trainees, science and public policy series, and draft copies of books and anthologies. Significant authors include: A. N. Charters, Cyril Houle, A. A. Liveright, John Ohliger, and James Whipple.

49. Clarence H. Thompson Papers, 1965–73, 2 boxes.

Thompson was successively Director of the Evening Liberal Arts Pro-

gram, Assistant Dean, and later Dean of University College at Northwestern University. He served on the board of AUEC and was president from 1969 to 1970. He also served as president of the CAEO. These papers concern the regional and national affairs of the AUEC from 1966 to 1972.

50. Willard Thompson-Galaxy Conference Papers, 1966–70, 4 boxes.

Thompson was associated with the Department of Journalism at the University of Minnesota and served as Dean of the General Extension Division and Summer Sessions.

These papers concern the Wingspread Conference and the Galaxy Conference. They include papers from the Central Planning Group, the Advisory Committee, and the Public Relations Committee.
See also: AEA, CAEO, NUEA, Galaxy Conference, A. Charters.

51. University Council on Education for Public Responsibility (UCEPR) Records, 1961–64, 1 box.

The Council began as an experimental division of the CSLEA. It was funded by the FAE and member universities. Members included presidents of cooperating schools and deans or directors. Materials relate to programs on urbanism and education for public responsibility.

52. Coolie Verner Papers, 1953–72, 3 boxes.

Verner was professor of adult education at Florida State University from 1953 to 1961. Later he taught as a professor at the University of British Columbia.

This collection contains a wide variety of correspondence involving FSU, Washington State University, UBC, the Canadian Association for Adult Education, and the ICUE.

53. James B. Whipple Papers, 1953–74, 3 boxes.

Whipple was assistant and then associate director of the CSLEA from 1953 until it ended in 1968. At that time he joined with Peter E. Siegle and Freda H. Goldman to form the consulting partnership New Directions for Education, which lasted until 1973. In that role he became involved in major planning projects for higher education, including state plans for Massachusetts and Rhode Island.
See also: CSLEA, NUEA.

Although the following manuscript collections are not considered part of the Adult and Continuing Education Collections, they are related in various ways and degrees to adult education:

– Edmund Chaffee, minister and founder of the Labor Temple
– Martha F. Crow, writer/lecturer on women in education
– H. L. Custard, author and educator
– W. R. Davey, educator
– W. Dean Mason, gerontologist
– The Osborne Family, correctional educators
– James Pike, early nineteenth-century textbook author and teacher
– D. C. Watson, art critic and lecturer
– F. A. Weiss, educator and social researcher.

Also available for research are the international adult education pamphlet file and the adult education newsletter collection.

# The E. S. Bird Library Reconfiguration Project

BY CAROL PARKE

E. S. Bird Library, which was built in 1972, completed a major reconfiguration during the fall semester, 1991. The project reflects changes that have occurred in higher education, at the University, and in librarianship during the past two decades, and enhances the Library's ability to provide present and future library users with effective services. The new stairwell access from the second to the fifth floors also alleviates the single most frequently-expressed frustration with the original design: reliance on the elevators to reach the Library's upper floors. In a concurrent project, the University also regraded and improved the entire plaza surrounding the Library.

## EARLY HISTORY

The opening of E. S. Bird Library, which drew together over twenty departmental libraries, was a University milestone. The new building, along with some consolidated science and technology libraries and the Belfer Audio Archive and Laboratory, provided a solid foundation for two decades' growth into a nationally recognized research library. Although the 1972 building drew campus libraries in the humanities and social sciences under one roof, its collections and services were never fully integrated. The upper floors—Special Collections, Area Studies, Social Sciences, Humanities, and Fine Arts—required subject-specialized staff and were designed to function quasi-independently. The Library's most heavily used collections and service points, including reference, interlibrary loan, book circulation, reserves, current periodicals, and media, were located on the lower level and first floor. Staff at these service points would refer library users, when necessary, to services and collections on the subject floors.

## RATIONALE FOR CHANGE

In the past twenty years economic, technological, and societal factors have caused radical changes in the ways in which teaching and research

This statue of the goddess Diana will reside on the second floor of the reconfigured Bird Library. The statue was created by Anna Hyatt Huntington, who donated this casting to Syracuse University. Before Bird Library was built, the statue was located inside the entrance to the Carnegie Library. Traditionally, students have rubbed the dog's paw for good luck before taking examinations. (Photo courtesy of Syracuse University Library.)

are conducted and in the ways university libraries organize to meet new needs. Today there is more emphasis on interdisciplinary research. Electronic access to information has revolutionized the delivery of information and research materials, and has changed dramatically the ways in which most students and scholars do their work. Escalating costs for library materials, especially journals, are requiring libraries to develop new means (including electronic) of obtaining the research materials needed by faculty and students.

The Bird Library reconfiguration project responded to a number of these broader academic and library issues, as well as to more specific architectural and service concerns. At Bird Library, collections were arranged on each floor by broad subject category. It was necessary to check location charts carefully to find where materials were shelved because there were separate call number sequences on each floor. The book collections are now shelved alphabetically by call number, starting at A (general periodicals) on the second floor, and ending with Z (bibliographies) on the fifth. Lack of stairwell access to upper floors often meant long waits for elevators. Maintaining security at two entrances on separate floors required the use of staff resources that could be more usefully employed. Current periodicals were in an open, unmonitored area. The arrangement of tables and study carrels on upper floors contributed to a noisy study atmosphere. Architectural and wiring configurations sometimes prevented staff from taking advantage of efficiencies made possible by automation.

## PLANNING

At the beginning of the fall semester in 1987, as a prelude to reconfiguration, the Library set up a single humanities/social sciences reference desk on the first floor. Staff from reference and most subject floors (with the exception of maps, media, and fine arts) were brought together and more broadly trained to provide traditional and electronic reference services in the humanities and social sciences. At the same time, subject specialists continued to work closely with faculty and students in collection development and discipline-specific instruction in the use of library resources. In 1988 the Library began planning the architectural and collection modifications that would reflect a more unified organizational structure. Many elements incorporated in the final plan came from suggestions by library users, a user survey in 1986, and Library staff meetings and planning retreats.

During 1988–89 the Library's administrative staff and department

heads developed a detailed needs assessment for every Library function and department, and submitted the completed report to the Vice Chancellor's office and to University architects. After the project received University approval and funding—a process that took eighteen months—the Library worked with architect Newton S. Wiley, Jr., of the Syracuse architectural firm Schleicher-Soper, Inc., and the University's Design and Construction Office staff to refine the needs assessment and translate the Library's needs and wishes into formal architectural plans. Metod M. Milač, Associate University Librarian, was named the Library's project manager.

## IMPLEMENTATION

Implementation of the project began in the spring of 1991, with the first sights and sounds of demolition and construction. Beginning in April, the lower-level floor was reinforced to support the weight of compact shelving. This specialized shelving provides efficient, high density storage that doubles shelving capacity. Transferring over 250,000 older volumes with Dewey classification numbers to the lower level from stack locations at E. S. Bird and the Science and Technology Libraries was an essential element of the project, providing needed growth space for the newer collections in each Library. While compact shelving is less convenient to use than conventional shelving, it permits the Library to retain these materials in the building, and make them readily accessible to users. The alternative to compact shelving is remote storage.

Intense activity continued all summer, despite summer school classes, and continued for the first two months of the fall term. Every E. S. Bird Library shelf, section, and range, from the lower level to the fifth floor, was shifted. Media collections, the Electronic Information Resources Laboratory, large-group instruction rooms, and rooms with equipment for students with disabilities remain on the lower level. Several small-group viewing rooms have been added. The Copy Services unit is more conveniently located opposite the elevators on the lower level, and self-service copiers are in more central locations on the lower level, and on the first, second, and fourth floors. The Library's Systems and Preservation Departments are also on the lower level. The first floor houses information and reference services, interlibrary loan, the reference collection, and the circulation desk, which is centrally located between new entrance and exit corridors to the Library proper. Also on the first floor, located outside the entrance to Library collections and services are: the relocated 1916 Room, a large extended-hours study area, Library Secu-

rity offices, a small lounge with telephones and rest rooms, and a new University Place entrance. The second floor bridge and entrance have been removed. The University Place entrance has new sidewalks and stairs, wheelchair access ramps, lighting, and landscaping.

Library administrative offices, formerly on the first floor, are now located on the second floor, overlooking University Place. On the second floor a combined reserves, current periodicals, and newspaper area provides a more protected environment for these materials. It includes seating for users. On the third floor a new Maps and Government Information Department brings together services and collections for maps, state and federal government publications, and the publications of international agencies. A new Fine Arts reference desk located on the fourth floor near the music and art collections serves library users interested in architecture, art, and music. The slide room and a music listening area (sound recordings) are a part of this unit. In addition to book collections, the fifth floor houses the Library's acquisitions, cataloging and processing units, formerly located on the lower level, and an automation training room for staff.

Faculty carrels remain much as they were, as do the fourteen seminar rooms on the perimeter of floors two through five. Several group study rooms used for other purposes in recent years have been returned to their original use, and a larger group study room has been added on the fourth floor. Tables and carrels in smaller groupings than before provide seating that is more conducive to reflection and study. The handsome interior stairwells, enclosed in glass, provide good sight lines and quiet entrance and egress. Students, some of whom preferred to study elsewhere in the past, are already finding the quieter environment and new arrangement to their liking.

### CHANGES TO SPECIAL COLLECTIONS

On the sixth floor, the George Arents Research Library for Special Collections continues to be accessible only by elevator, for reasons of security. Although the Arents Library experienced less dramatic change than the rest of the library, modifications to the Reading Room and consolidation of staff processing areas have improved the quality of reading room space for readers and security for collections. Staff processing areas have also been consolidated and improved. The Feinstone and Hillyer Rooms now include exhibit space where parts of these important collections can be more attractively displayed. While the Spector Room required no alterations, the 1916 Room, site of Library Associates and

many other lectures and meetings of interest, has a new and convenient location on the first floor near the University Place entrance.

### COLLECTIONS

Stack aisles on the upper floors are six inches wider, complying with current building code requirements and improving access, especially for the handicapped. This change benefits everyone who must locate or reshelve a book. The general stack collections cataloged according to the Library of Congress classification are shelved on floors two through five in a single alphanumeric sequence by LC call number.

### COMPLETION OF THE PROJECT

Most people who visited Bird Library during the weeks between the end of summer sessions and the opening of the fall semester found it hard to believe that collections and services would be in place by the time classes began. Nevertheless, that is what happened. Subcontractors glazed windows on the second floor, installed sheetrock on every floor, removed walls, re-built walls, laid rugs, removed tile, removed rugs and laid new tile, drilled holes for telecommunication lines, poured and polished terrazzo on the first floor, rewired every floor to improve electronic access, installed staircases, and, above all, moved collections. At times of peak activity seventy to ninety workers were active on the project, with work scheduled up to sixteen hours per day. During the entire period the Library remained open with full (but by no means quiet or convenient) access to services and collections, with the exception of three days at the end of summer sessions when the Library closed for intensive construction activity. Syracuse University students, faculty, and other library users deserve special thanks for their understanding and forbearance during the seven months of noise, dust, confusion, and disruption caused by the renovation.

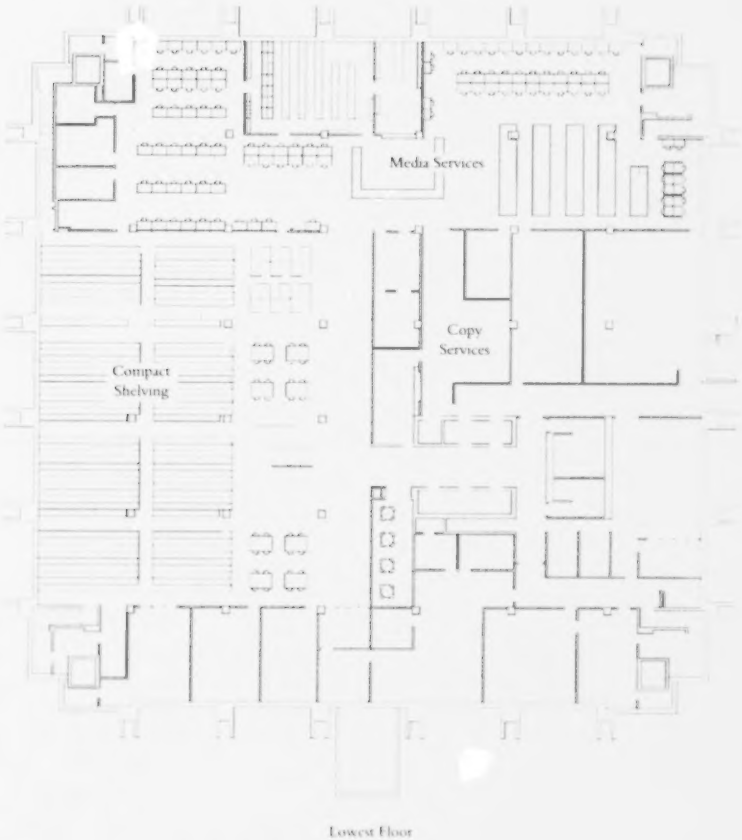
We are grateful for the support given by former Chancellor Melvin A. Eggers and other University administrators, and for the expertise, leadership and interest provided by Virginia R. Denton, Director of the University's Design and Construction Office, who worked closely with University Librarian David Stam and Library staff, especially in the initial planning stages. Metod Milač, the Library's project manager, credits the successful completion of the project to an outstanding collaborative effort involving Library staff; the University's Design and Construction Office; Newton S. Wiley, Jr., architect; Murnane Associates, the general contractor; and Charette Brothers, the company responsible for moving

all collections and offices. Library staff, who maintained services throughout the summer and fall terms under adverse circumstances, also deserve great credit. By the end of November, with all work completed, Library users and staff were able to enjoy the many advantages of E. S. Bird Library's reorganized collections and services.

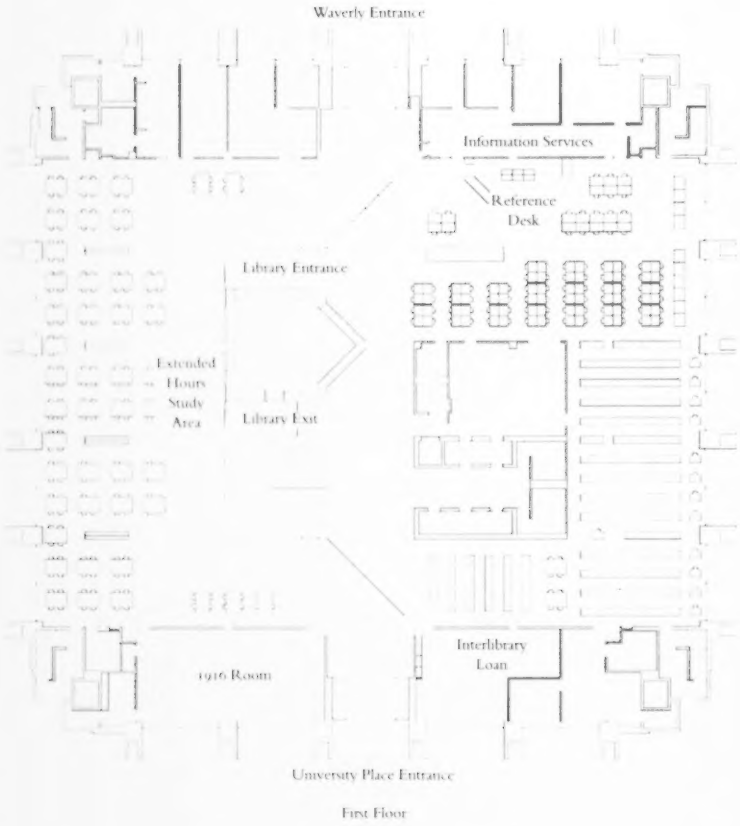
LIBRARY COLLECTION AND SERVICE LOCATION CHART

| | |
|---|---|
| Lower Level | Dewey-classed materials, 000–999<br>Media desk<br>Microforms<br>Electronic Information Resources Lab<br>Media small-group viewing rooms<br>Equipment for students with disabilities<br>Copy Services<br>Group instruction room |
| First Floor (outside entrance to Library) | 1916 Room<br>Extended hours study area<br>Student lounge and rest rooms<br>Library security, lost and found<br>Book return |
| First Floor (inside Library) | Circulation desk, including book return<br>Library registration desk<br>Reference desk<br>Online search and bibliographic instruction offices<br>Reference collections (print, electronic)<br>Interlibrary loan office |
| Second Floor | Administrative offices<br>Reserves desk, current periodicals and newspapers<br>Subject specialist offices<br>Stack collections: LC classes A–D |
| Third Floor | Maps and Government Information desk<br>Map collection<br>State, federal, and international agency publications |

| | |
|---|---|
| | Stack collections: LC classes E–HJ |
| Fourth Floor | Fine Arts desk<br>Music listening area (recordings)<br>Slide Room<br>Stack collections: LC classes HM–N |
| Fifth Floor | Stack collections: LC classes P–Z |
| Sixth Floor | George Arents Research Library for Special Collections<br>Hillyer, Feinstone, Spector, Tolley Rooms<br>University Archives and Records Management |




Floor plan of the reconfigured Bird Library.
(All floor plans are courtesy of Schleicher-Soper, Inc.)




Floor plan of the reconfigured Bird Library.



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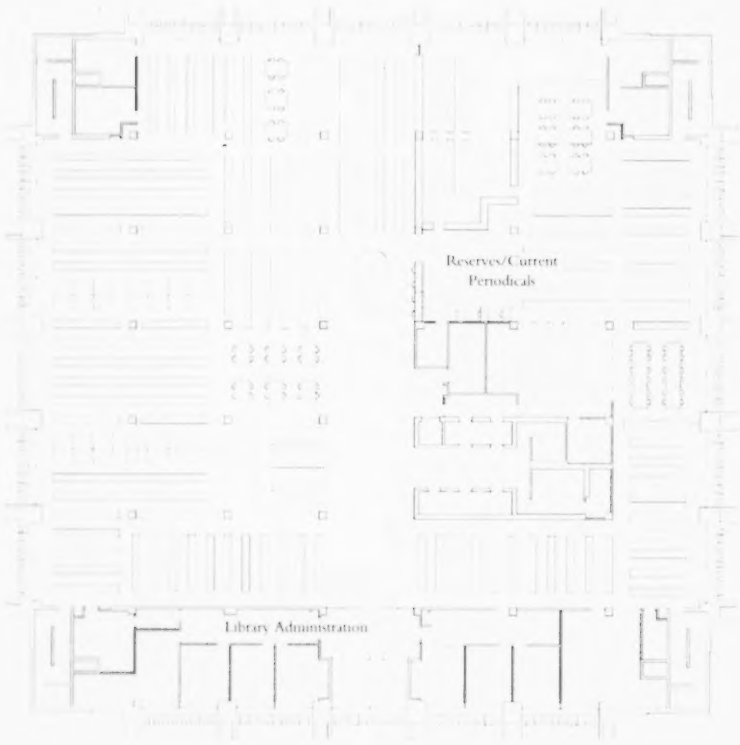
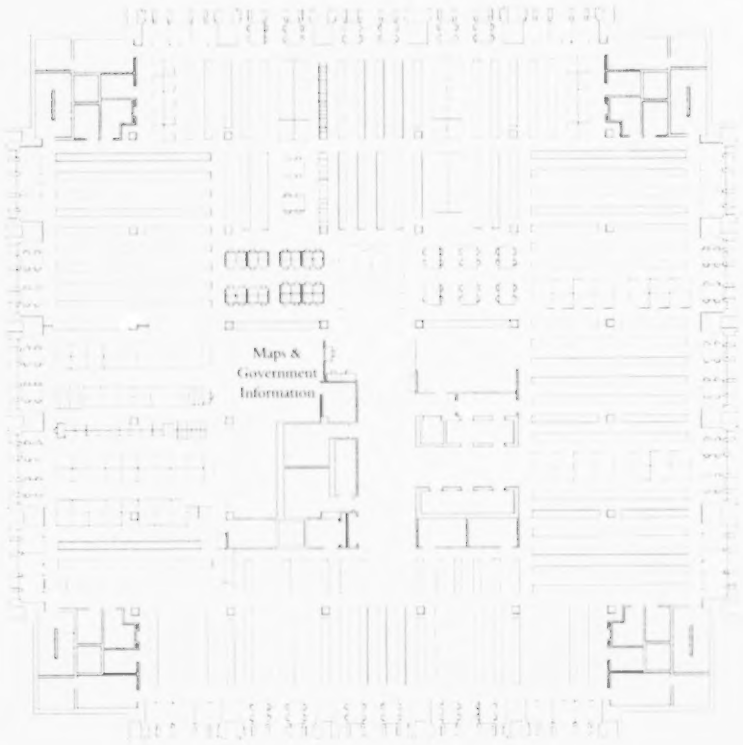


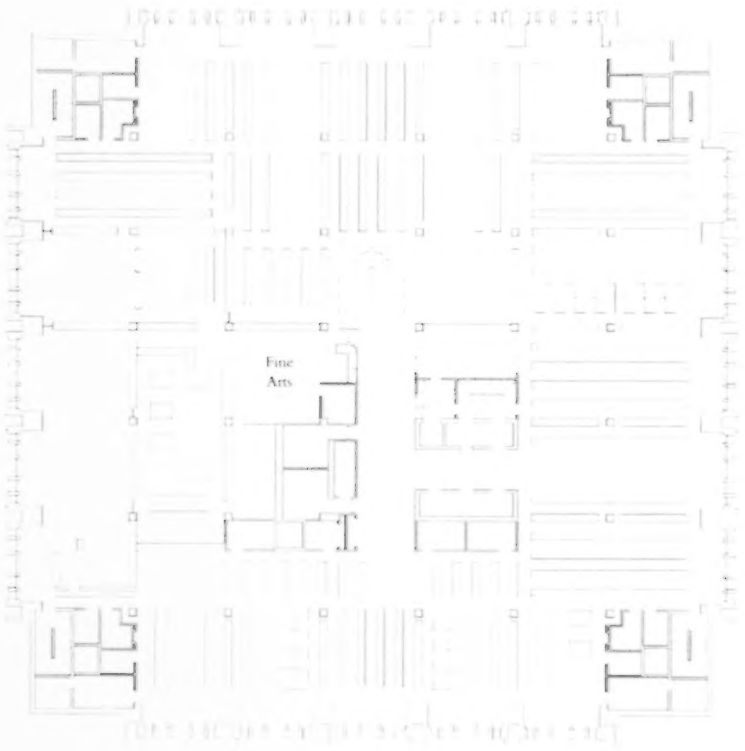

Second Floor

Floor plan of the reconfigured Bird Library.




Third Floor

Floor plan of the reconfigured Bird Library




Fourth Floor

Floor plan of the reconfigured Bird Library.



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Floor plan of the reconfigured Bird Library.

Floor plan of the reconfigured Bird Library.

# News of the Library and the Library Associates

## RECENT ACQUISITIONS

Briefly noted below is an eclectic selection of acquisitions that represents some of the George Arents Research Library's existing strengths. Some of these additions to the Library's rare book and manuscript collections were acquired in 1991 as gifts to the Syracuse University Library, and others were purchased by the Syracuse University Library Associates.

Bacon, Ernst

Additions to the Ernst Bacon Papers including manuscripts, notebooks, sketchbooks, photographs, printed music, and papers of the composer (6 linear feet). Ernst Bacon, director of Syracuse University's School of Music from 1945 to 1947 and composer-in-residence here for sixteen years after that, won the Pulitzer Prize for music in 1932, and subsequently received numerous awards and citations for both his literary and musical accomplishments. The Ernst Bacon Papers include manuscripts of his writings and a virtually complete archive of his lyric and piano compositions. *Gift of Ellen Bacon.*

Copland, Aaron

In his will dated 1984, composer Aaron Copland instructed his publisher, Boosey & Hawkes, to deliver to Syracuse University for the use of its music library "one complete set of the best editions of the published scores . . . and other published literary works in book form which may be in print at the time of my death. . . ." Copland died on December 2, 1991, and the Library recently received 154 scores, in fulfillment of his wish. Copland's connections with Syracuse were many and included a number of visits to conduct the Syracuse Symphony Orchestra and long-standing friendships with Professors Earl George, Louis Krasner, and Ernst Bacon. Syracuse University awarded him an honorary doctor of humane letters degree in 1964. *Bequest of Aaron Copland.*

Manderfield, Ellen

Papers of the industrial designer including a biographical sketch, 100 color photographs of design projects for various clients, three documents on design history, and a sketchbook entitled "Creativity in Flatware" in which she discusses her methods from conception to finished drawing. For more than thirty years Ellen Manderfield was senior designer for Oneida Ltd. and was the first woman accepted into the membership of the Industrial Designers Society of America. In 1979, her "Omni" pattern, an Oneida Ltd. stainless-steel flatware design, was selected by the Museum of Modern Art for inclusion in its permanent design collection. *Gift of Ellen Manderfield.*

Mercury Press

Records of the publisher of *The Magazine of Fantasy & Science Fiction* including typescripts of all the articles in each issue of this influential science fiction periodical. The Mercury Press Collection was established in 1966 by its founder and publisher, Edward L. Ferman. *Gift of Mr. Ferman and Mercury Press.*

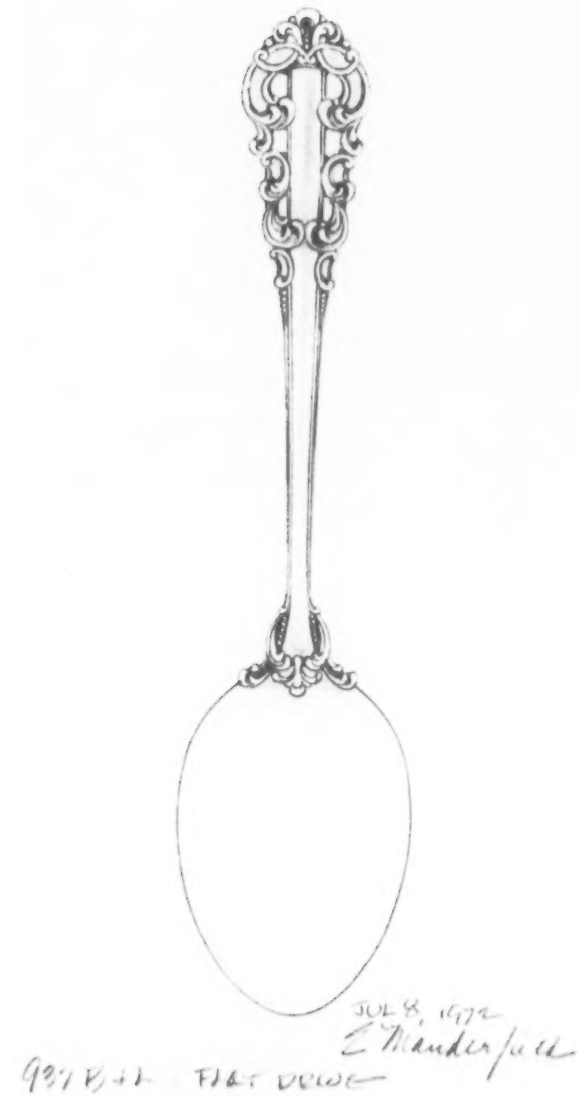
Oates, Joyce Carol

*Heat* (New York: Whitney Museum of Art, 1989). Designed and illustrated by Robert Gober, this book, the seventh in the Whitney's Artists and Writers Series, was published in an edition limited to 140 numbered copies. The Syracuse University Library copy belonged to Ms. Oates. *Purchased by Library Associates.*

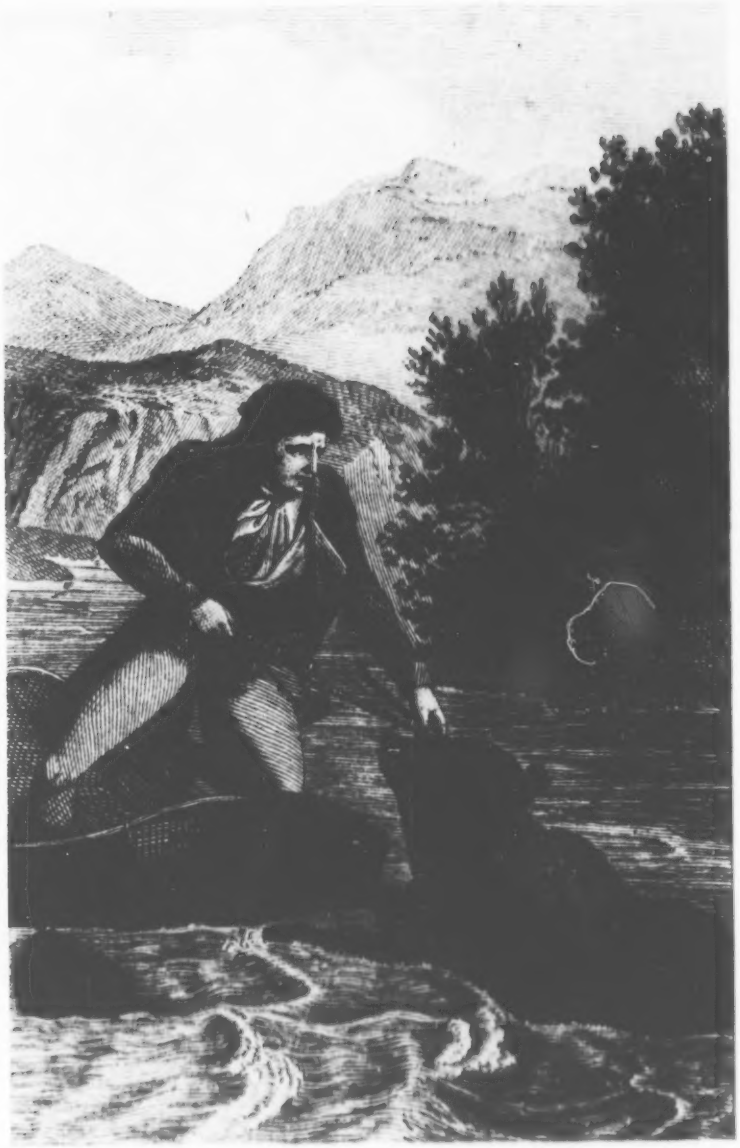
Oneida Lake

*Voyage d'un Allemand, au Lac Onéida, dans L'Amérique Septentrionale, suivi de la révolte arrivée à bord du vaisseau anglais The Bounty, commandé par le lieutenant Bligh* . . . (Paris: J. E. Gabriel Dufour, 1807). Originally published in Leipzig in 1798 under the title *Erscheinungen am See Oneida* and attributed to Sophie von La Roche (1731–1807), the account was actually based on the experiences of her son, who traveled to North America in 1796. In 1803, Joachim Heinrich Campe published a much abridged French version for children in his *Bibliothèque géographique et instructive des jeunes gens, ou Recueil de voyages intéressants* . . . (Paris: Dufour, 1803), and it is that text which the present edition reprints.

A number of French travelers to New York visited Oneida Lake in the 1790s and published, with varying and often conflicting detail, ac-




Teaspoon drawing by Ellen Manderfield.



Frontispiece to *Voyage d'un Allemand, au Lac Onéida . . .* (Paris, 1807) depicting Charles de Wattines, a French refugee residing on an island on Oneida Lake in the late 1790s, killing a wounded bear with a lanyard. (Photos in this article courtesy of Syracuse University Library.)

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counts of the French family living on the island now known as Frenchman's Island in the southwestern part of the lake. Purportedly refugees from the French Revolution, Charles de Wattines (Vatines, Devatines, Desvatines), his wife, and three young children lived for a number of years on the island and later on the north shore at Rotterdam (now Constantia) before their return to France early in the 1800s.

Alexis de Tocqueville and Gustave de Beaumont traveled across New York in 1831, and in an essay published posthumously, entitled *Cours au Lac Oneida*, Tocqueville wrote:

> Many years before, a book called *Journey to Lake Oneida* had fallen into my hands. . . . The book left a deep and lasting impression on my mind. I cannot say whether the effect on me was due to the author's talents, to the inherent charm of the story, or to my impressionable age; but the recollection of the two French people in Lake Oneida had always remained in my memory. How often have I envied them the tranquil joys of their solitude. Domestic happiness, the charms of conjugal union, and even life itself came to be merged in my mind with the picture of the solitary island where my imagination had created a new Eden. When I told my traveling companion [Beaumont] this story, he too was deeply moved by it. We often talked about it, and always ended by saying, sometimes laughing, sometimes sadly, "The only happiness in the world is on the shores of Lake Oneida."

Identification of the work which inspired Tocqueville to make his 1831 pilgrimage to Oneida Lake has thus far eluded scholars. The abridged La Roche account of the de Wattines family, apparently unknown to bibliographers and historians, was the most romantic, and probably the work most available to French children in the early nineteenth century. It might well have been the text that Tocqueville read as a child and remembered so vividly. Further research on contemporary accounts of the de Wattines family and other early Oneida Lake settlers may make this identification more certain. The book, a modest duodecimo in a contemporary binding, was acquired recently from a Cherry Valley book dealer and is unrecorded in any of the major bibliographies or national catalogues. *Gift of Henry S. Bannister.*

Spanish Literature

*Memorial literario instructivo y curioso de la Corte de Madrid*. (Madrid: En

la Imprenta Real, 1784–91), 21 vols. Published monthly from 1784 until 1808 in three series, this periodical constitutes the most extensive bibliography of Spanish culture in the eighteenth century. In addition to reviews of books and contemporary theater, the journal represents a formal and official document of court life as well as a broader reflection of the ideas and taste of the time. *Purchased with funds from the Gladys Hamacheck Sebring Endowment.*

Szasz, Thomas

Additions (1970–91) to the Thomas Szasz Papers, established in 1968 and now comprising more than 100 linear feet of correspondence, manuscripts, books and journals, research files, and courtroom transcripts documenting the life and work of the controversial psychiatrist and prolific writer. Szasz, well-known as the author of *The Myth of Mental Illness*, serves on the faculty of the SUNY Health Science Center in Syracuse. *Gift of Thomas Szasz, M.D.*

Zelazny, Roger

Additions of correspondence, manuscripts, speeches, printed material (magazine appearances, essays, and books), and memorabilia (1982–91). This collection of papers, established in 1966, now extends to more than 19 linear feet. Zelazny, whose first story was published in *Amazing Stories* in 1962, is the recipient of a number of Nebula and Hugo awards, the genre's most prestigious professional and popular prizes, for his work in science fiction. *Gift of Roger Zelazny.*

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